

the body politic

gay liberation newspaper

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OUTSIDE
TORONTO

1972

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AUGUST

NO.5



- New Poetry by Paul Goodman** p. 1
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- "Of Men and Little Boys"** p. 3



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Paul Goodman, social philosopher and poet, has authored numerous works, and is a unique figure in American letters. His most famous work, *Growing Up Absurd*, is standard reading in university sociology courses. Besides directing his attention to the multiple problems of a technological society, he has also produced a literature of profound introspection. As our brother, Goodman's poetry and journals have long expressed gay consciousness.

"It might be useful to print thoughts of an older man...believe me, an oppressed class..."
Paul Goodman/May 15, 1972.

Age and Youth

Rightly he defers to me
because I am royalty,
he knows my ancient power
and obeys and does not cover.

And he is bigger, stronger,
and more skilful and younger;
if he is masterful
I will meekly do his will.

Freedom pours like lust
out of us, for we are just.
We wonder at the spite
we notice left and right.



Maires
72

Like an angel: the piano light
glinting in his aureole hair
sticking out the tip of his tongue
he picks on his guitar
--one is no longer supposed to see
these pre-Raphael images,
but watching him through the window
so it is, so it is.

Be precise. The wonder lasts
only an hour in the woe
and storm of nineteen-seventy,
but it is so, it has been so.

I am pleased with myself tonight,
a veteran I am not shot,
when he fucked me it felt sweet
and my own hard-on was hot.

Therefore in Victorian stanzas
riming the second with the fourth
I will praise the nature of things
in my pretty home in the north.

That lute song of the sixteenth century
though Spanish was international
like the famous fight between the fleets
--men make war too in international style.

He stands there like a gently taut bow
from which his anger may fly hard
or like the live strings of a violin
with many songs in it if rightly touched;
so light and straight he stands there on the corner
in the yellow afternoon, his eyes are blue,
his name is Possible. And I remember
how my heart used to pound when I too could.

For great pebbles the beach at Middle Cove
St. John's of Newfoundland! they fit the palm
like baseballs and you hurled them out to sea.
Many are maroon, most are gray
-- green when I wet them with my tongue
crawling on hands and knees to lick the stones,
and God are they smooth -- I am desperately
in love with the tangible, as I grow old,
belly, balls, and buttocks world, David.

A Plane to Pittsburgh

The ills of this world are mathematical, as Kafka said. I notice 3 fellows boarding the plane that I'd like to sit next to me, but the 96 seats are assigned at random, and even discounting the pairs who sit together, the odds against my happiness are overwhelming. So it proves.

Oh, I keep at it. Disturbing my obnoxious seat-mate, I get up and walk the aisle and ask for a match. I beat my brain for a pretext to exchange seats, but nothing is plausible. Anyway the weather is rough and the pilot keeps flashing "Fasten seat belts."

So I give up and write these sentences to pass the time, to make do. The evils of this world are mathematical, they are mathematical. The goods, I have found, don't fall into my lap. Some people have a lot of luck. Others, worse off than I, don't have a chance even to make an effort.

The blond with the squinty eyes was best, though not the best-looking. Blue collar class. There's quicker savvy in a boy like that. For a short flight. And there's Pittsburgh. Yes, and another thing: the lower class boy would have had less prejudice against how old I am. He would have fewer notions.

Kafka himself was in the actuarial business. He would know.

Thanks to a couple of rational
decisions by the Court
that struck down censorship
and -- brr -- its chilling effects,
I get by mail a gentle stream
of booklets of poetry
by young men in love with each other,
good news I read with pleasure
though naturally wistfully.
I used to write the same myself
a hundred years ago
-- my muse was always hard to chill --
but publishers and line-o-typers
wouldn't touch it with a tongs,
much less the post office.
Huge Black it was!
the champion of Cupid,
and he is dead and gone
and cannot be replaced.

editorial page

It is only within the last week, and as a result of much prodding, that the Toronto Police Department finally took action to bring certain members of the Western Guard before the courts. This issue had long deserved attention but it required the co-operation of various minority groups in Toronto before any action was taken.

The June 1-14 issue of the Toronto Citizen carried a front page article condemning our "finest" for their apparent inability to locate and charge these people for their criminal acts -- acts which included the following:

1) On April 9th, members of the Western Guard sprayed a cough producing gas at the audience attending a lecture entitled "Capitalism -- The Cure for Racism". The majority of the audience was Jewish.

2) Threatening letters and fires prompted representatives of the black community to meet with both the Metro Police and the Premier's Office. Nothing was forthcoming, so a defense force of 100 black citizens was organized and there have been no further incidents.

3) The audience attending the St. Lawrence Centre Forum on Homosexuality was attacked by members of the Western Guard and sprayed with pepper gas. The CHAT Centre was fire-bombed -- though minimal damage resulted. We now guard the centre 24 hours a day.

4) A public forum sponsored by the Young Socialists to discuss the violent activities of the right-wing was disrupted.

We know that the people involved in this lunatic movement number less than 20, and that is re-assuring. We also feel they should enjoy the same rights of free speech and organization as we do -- but to perpetrate violence in the name of "Christian culture" remains a contradiction so perverse as to inspire our pity.

We have taken steps to protect ourselves, but we feel that those appointed by society to protect minority rights have been less than ardent in the performance of their duties. The black community and the gay community have both met with indifference from the police force, and it was only through the efforts of Jeanne Wayling, a director of the Toronto Arts Foundation, that the police of 52 Division have finally instituted proceedings.

On July 17th, Geza Matrai and Maria Benes appeared in provincial court charged with "causing injury with intent to commit bodily harm" and for "aiding and abetting in the spreading of a poisonous substance in a public place." The offense is an indictable one, carrying a sentence of 14 years to life imprisonment. The case has been remanded until September.

From the point of view of our humanist social analysis, we do not feel that prison is an adequate method of dealing with people who have committed crimes. The irony is that the protectors of Western morality, the defenders of "law and order", the maintainers of the *status quo* must now face the "justice" of the very system they are trying to protect. We wish them luck.

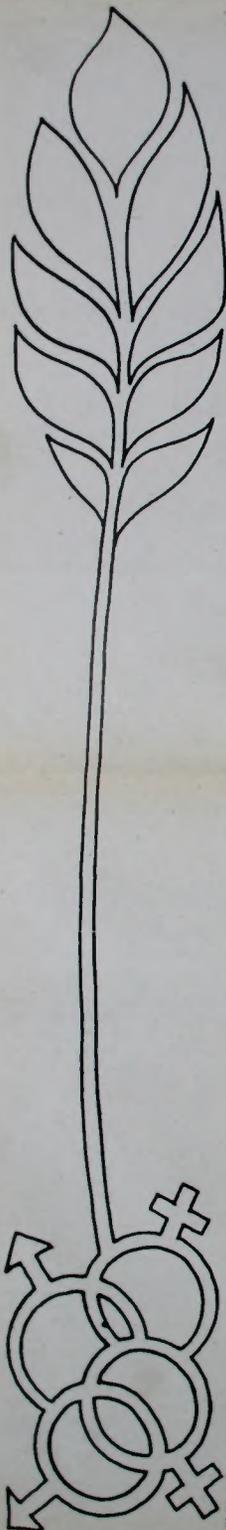
For this Issue: Collective Members -- Gerald Hannon, Jearld Moldenhauer, Brian Waite, Ed Jackson, Donya Peroff, Paul MacDonald, Hugh Brewster, Alan Falconer, Peter Lakin, Herb Spiers, John Forbes, Kathy Pickard, Bill Mitchell;

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The Cover

Michelangelo -- detail heads of Angels from Madonna, Child, St. John and Angels, National Gallery, London.



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Gay Lib Packet - \$ 1.00 (contains
Issues 2, 3, 4 plus other gay info.)

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PHONE (416)364-6731

4 Kensington Ave.
Toronto 2B, Ont.

OF MEN... ♂

Many conversations with "liberal" straight people on the topic of homosexuality follow a predictable format. After declaring that they don't care what we do in bed as long as it doesn't affect them, they express concern for the plight of children seduced and abused by a large and pathological segment of the homosexual population. Perhaps no other myth concerning homosexuals is so prevalent as this one, and though it has been laid to rest many times in the past, its persistence among otherwise enlightened folk decrees that it be interred once more. The facts are:

1. sexual relations between adults and young people seldom involve physical or mental coercion.

2. the incidence of violent seduction is higher among heterosexuals than among homosexuals.

When a child is violently forced into sexual compliance, the crime is one of assault and should be dealt with as such by the law. The sexual element is only of peripheral interest, and should be excluded from legal consideration.

All of this has been said many times, yet the myth persists, partly because most people are incapable of accepting the fact that children are sexual beings. For a variety of reasons, innocence is equated with purity in our culture, and purity with chastity, and it is unavoidable logically that if a child is to be innocent, he must also be chaste. In the world's most erotophobic culture - ours - sex is still the most persistent example of adult depravity; a concomitant of the fall from innocence and Eden.

- it is less easy to countenance the attitudes of the gay community. In the pecking order, "chicken hawks" are well near the bottom. They are objects of amusement and contempt, and many more responsible members of the gay community feel the need to apologize for their presence, and to declare that they are an almost non-existent minority. They fear that the whole movement may be discredited by the actions of these recalcitrant few.

The time has come to face the fact that there is a sizeable minority of gay men who are primarily interested in sexual relationships with adolescents, and that these people, by the mere fact of their sexual preference, are working - albeit often unwittingly - towards some of the ideals of gay liberation with regard to the family.

To illustrate my point, let us examine the child in relation to the family as it exists today. The familial power structure is oppressive and stultifying and based on mutual man-



photo: Moldenhauer

and little boys ♂

ipulation. The child is one of the possessions of the parents, a eunuchoid doll that is supposed to attain to sexual awareness at 18, gleefully enduring celibacy thereafter until an appropriate marriage has been consummated. Anything which could free the child from this enervating environment is important. Sex is something that does. A child's sexual life turns him outward from the family; by its very nature it is exploratory and community oriented, and once begun the child is in the process of leaving home, psychologically at least. The straight world considers us to be dangerous where children are concerned. The irony is that they are right - not to the

physical well being of their offspring however, but to the family structure that imprisons them, a structure based in part on the concept of possession. "In some cultures children have only a very vague concept of family relationship, and the rearing of children is something of a communal effort...Often in these cultures the concept of motherhood and fatherhood is very vague. These cultures tend also to be very sex-positive in comparison with our culture." (Wainwright Churchill: *Homosexual Behaviour Among Males*, Prentice Hall, Inc., page 306. The italics are mine.)

It is easy to see that this article could now move into the area of children's rights generally, but I shall content myself with saying that if the child is to cease being property, if it is to attain to full civil liberties, if it is to achieve economic independence, if it is to relate meaningfully to society as a whole, then of necessity it must move away from the family unit of the Christian West. Anyone who leads the child into sexual awareness and exploration is helping to do just that.

We feel that one of the most positive aspects of the sexual drive is its variety and unpredictability, and from this point of view it is hypocritical to assume that pedophiles represent a group to which one either does or does not belong. All gay men should face the fact that at some point in their lives they may be captivated by some particularly luminous young man, and they should be prepared to embrace that experience joyfully, confident that the experience is potentially an enriching one for both parties and a step towards a sex-positive culture.

Loving a child and expressing it sexually is revolutionary activity. The activists of tomorrow are more than likely in someone's arms today.

GERALD HANNON

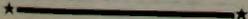
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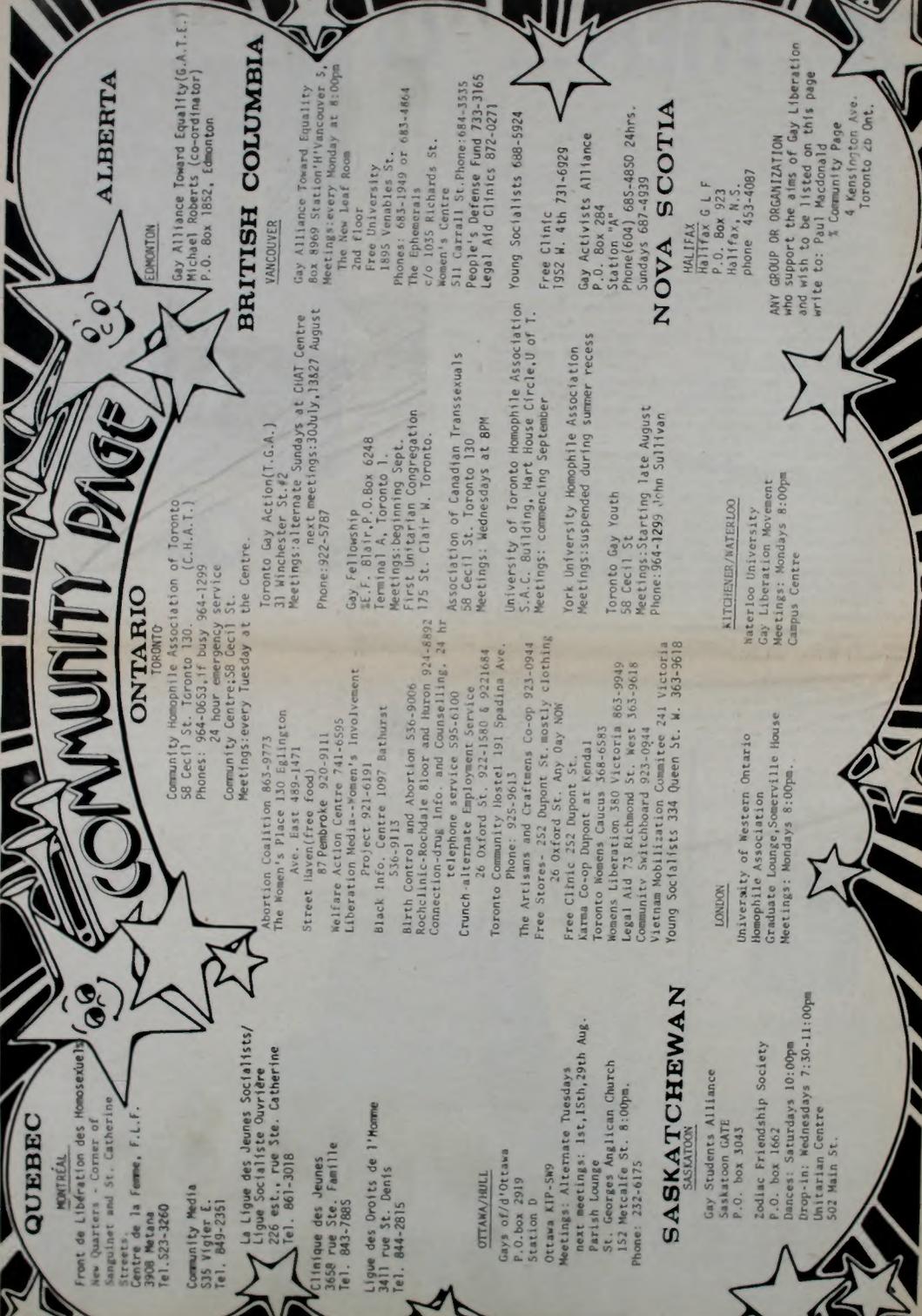


I have seen a Mexican peasant grandmother soothe a fretful two year old boy by cooing to him and gently kissing and licking his cock and balls. The room was full of people - there was nothing furtive about her actions, in fact they were scarcely noted by the others. I might add that the boy was soon peacefully asleep.

I ask you to try and imagine a suburban North American mother or babysitter doing the same thing. It is impossible. The woman would be considered depraved beyond redemption.

That the topic of child sexuality arouses such a violent reaction in the straight world is understandable





QUEBEC

MONTREAL
 Front de Libération des Homosexuels
 New Quarters - Corner of
 Sanguinet and St. Catherine
 Streets.
 Centre de la Femme, F.L.F.
 3908 Metana
 Tel. 523-3260

Community Media
 535 Viger E.
 Tel. 849-2351

La Ligue des Jeunes Socialistes/
 Ligue Socialiste Ouvrière
 226 est. rue Ste. Catherine
 Tel. 861-3018

Clinique des Jeunes
 3658 rue Ste. Famille
 Tel. 843-7885

Ligue des Droits de l'Homme
 3411 rue St. Denis
 Tel. 844-2815

OTTAWA/HULL
 Gays of Ottawa
 P.O. box 2919
 Station D

Ottawa KIP-SM9
 Meetings: Alternate Tuesdays
 next meetings: 1st, 15th, 29th Aug.
 Parish Lounge
 St. Georges Anglican Church
 152 Metcalfe St. 8:00pm.
 Phone: 232-6175

SASKATCHEWAN

SASKATOON

Gay Students Alliance
 Saskatoon GATE
 P.O. box 3043

Zodiac Friendship Society
 P.O. box 1662
 Dances: Saturdays 10:00pm
 Drop-in: Wednesdays 7:30-11:00pm
 Unitarian Centre
 502 Main St.

ONTARIO

TORONTO

Community Homophile Association of Toronto
 58 Cecil St. Toronto 130. (C.H.A.T.)
 Phones: 964-0653, if busy 964-1299
 24 hour emergency service
 Community Centre: 58 Cecil St.
 Meetings: every Tuesday at the Centre.

Abortion Coalition 863-9773
 The Women's Place 130 Eglington
 Ave. East 489-1471
 Street Haven (free food)

Wellfare Action Centre 741-6595
 87 Pembroke 920-9111
 Liberation Media-Women's Involvement
 Project 921-0191

Black Info. Centre 1097 Bathurst
 536-9113

Birth Control and Abortion 536-9006
 Rocclinic-Rochdale floor and Huron 924-8892
 Connection-drug Info. and Counselling. 24 hr
 telephone service 595-6100
 Crunch-alternate Employment Service
 26 Oxford St. 922-1580 & 9221684

Toronto Community Hostel 191 Spadina Ave.
 Phone: 925-2613

The Artisans and Craftsmen Co-op 923-0944
 Free Stores- 252 Dupont St. mostly clothing
 26 Oxford St. Any Day NOW

Free Clinic 252 Dupont St.
 Karma Co-op Dupont at Kendal
 Toronto Womens Caucus 368-6583
 Womens Liberation 380 Victoria 865-9949
 Legal Aid 75 Richmond St. West 363-9618
 Community Switchboard 923-0944
 Vietnam Mobilization Committee 241 Victoria
 Young Socialists 334 Queen St. W. 363-9618

LONDON

University of Western Ontario
 Homophile Association
 Graduate Lounge, Sowerville House
 Meetings: Mondays 8:00pm.

COMMUNITY PAGE

ALBERTA

EDMONTON

Gay Alliance Toward Equality (G.A.T.E.)
 Michael Roberts Co-ordinator
 P.O. Box 1852, Edmonton

BRITISH COLUMBIA

VANCOUVER

Gay Alliance Toward Equality
 Box 8969 Station H/Vancouver 5,
 Meetings: every Monday at 8:00pm
 The New Leaf Room
 2nd floor

Free University
 1895 Venables St.
 Phones: 683-1949 or 683-4864
 The Ephemerals
 c/o 1035 Richards St.
 Women's Centre

511 Carrall St. Phone: 684-3535
 People's Defense Fund 733-3165
 Legal Aid Clinics 872-0271

Young Socialists 688-5924

Free Clinic
 1952 W. 4th 731-6929

Gay Activists Alliance
 P.O. Box 284
 Station "A"

Phone: (604) 685-4850 24hrs.
 Sundays 687-4939

NOVA SCOTIA

HALIFAX

Halifax G L F
 P.O. Box 923
 Halifax, N.S.
 phone 453-4087

ANY GROUP OR ORGANIZATION
 who support the aims of Gay Liberation
 and wish to be listed on this page
 write to: Paul Macdonald
 % Community Page
 4 Kensington Ave.
 Toronto 2B Ont.

SOCIAL ANALYSIS & GAY LIB

Economic necessity and the need to create a sense of meaning and security activated the various controls on human behaviour. Differentiating on the basis of origin and necessity, Herbert Marcuse has suggested two categories of repressive behaviour: Basic repression and Surplus repression.

Basic repression refers to "the modifications of the instincts necessary for the perpetuation of the human race in civilization", while surplus repression includes all "the restrictions necessitated by social domination." Repression will always be necessary for the basic functioning of people in society. Behavioural potential curbed through instinctual restrictions would affirm survival of the species by: a) sustaining an active 'reverence' for the life of animals of the same species, and, b) promoting an overall conservative and diversified expression of the basic instinctual needs. "Conservative" means that behavioural expressions are at a level which fulfills the biological needs - i.e., maintains adequate nourishment and sexual release for a healthy physiology and psychology, but does not go to the extremes of starvation or gluttony, celibacy or constant insatiable sexual activity. "Diversity" is a part of the conservative tendency, which encourages a division of energy in pursuing the fulfillment of all instinctual needs, rather than excessive concentration on one at the exclusion of another. It also urges a variation (polymorphism) of object choice within the range of possibilities. I.E., no animal is going to fuck and not eat, no animal is going to ingest water and no solids, no species is going to be so exclusively heterosexual or homosexual as to risk annihilation either by overpopulation or by an end of the reproductive process.

Surplus repression is primarily sexual repression. Because the sexual instincts are not exclusively physiological, but also psychological, they have lent themselves more easily to the mechanism of repression. Self-awareness produced a need for security. Human consciousness embraced dualistic reality perception as a reaction to the need for security, necessitated by self-awareness, and one of the basic reactions was a division of body-mind unity. This effectively destroyed the functioning of the human being as a unified whole, and placed mind in dominion over body.

The fact that the sexual instincts involve the need both for emotional (mind) and physical (body) satisfaction is far reaching. Not only does sexuality involve periodic genital expression, it is the most basic force behind all human communications. The sexual instincts: a) guarantee reproduction of the species; b) affirm individual existence; c) provide the ground work where all the rules and roles of interpersonal relations and of the institutional superstructure are laid down. I suggest that the repression of contemporary society is primarily surplus (sexual) repression, and that this has resulted in the perversion of the very status of the basic instinctual controls.

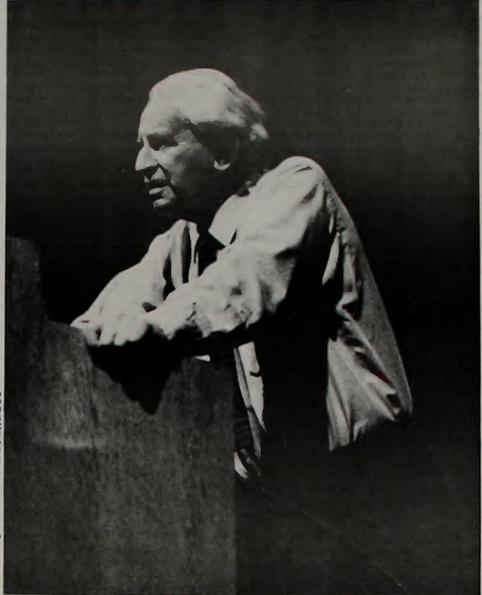


photo: Moldenhauer

Herbert Marcuse, author of Eros and Civilization, quoted in this article.

The manifestations of mind-body division and domination is the history of *Homo sapiens*: not only of the sublimation which is culture, but also the acts of self-destructive aggression and dehumanizing "progress" which have brought civilization to the brink of suicide. Although historically, economic necessity provides a rationale for certain repressions beyond the level of instinctual control, repression in terms of its sexual political manifestations has served the cause of social domination by a powerful few. Having reached the time in social evolution when there is enough wealth and technological ability to provide every human being with the basic necessities of life, the oppressive-repressive attitudes, institutions and restrictions of contemporary society are no longer validated by economic necessity.

According to the analysis of Freud and Marcuse, to continue to embrace repression as an end in itself rather than to realize its historic relationship to the theory of economic necessity and domination, and therefore to reject the power oriented, materialistic values of the repressive society for the ascendancy of more humanistic, aesthetic values, is suicidal to human freedom and to the continued existence of our species. Psychoanalysis applied to the events of history reveals a direct correlation between the intensity of repression and the intensity of destructive aggressive behaviour. Guilt, hate, and violence are largely the result of an internal struggle over repressed instinctual desires. Viewed from this perspective, the significant events of history are the wars, each more destructive than the last, reflecting the general increase of repression in the succession of dominant cultures. The technological progress of history, while producing an affluence of goods and know-how capable of fulfilling humanity's basic economic needs, has served primarily to increase the efficiency of war and the domination of society by the ruling class. As is becoming ever more obvious, the direction of history points toward the behavioural domination predicted by Orwell and Huxley, and/or the final war of self-annihilation.

Perhaps with the exception of a few early civilizations and a few remaining primitive cultures, human history on both a personal and collective level is the activity of a constant competitive struggle. In societies where there is a dependence upon economic competition, definitions of individual worth are inextricably linked with economic status. In contemporary western society, where economic necessity no longer validates the continuation of competitive struggle, the original goal of satisfying basic economic needs is submerged into a total materialist-consumer ethic. Quantity is valued over quality, and the goods sought are just as often objects of "luxury", appealing to the least reflective in



SWEEPING STATEMENTS (PART 2) photo: Gerald Hannon

instincts of the human mind.

Our mode, therefore, is that of competitive struggle, our meaning and identity is established by who is above and below us in the economic stratum and by what material symbols of affluence we can gather in. Today, even the most critical and reflective of human endeavors - religion, the creative arts, and psycho-analysis, are saturated by the pervasive influence of these values. Rather than joining in the struggle to preserve the right of the individual to his/her freedom from an oppressive situation, psycho-analysis often promotes the concept of health and "normality" as the ability to adopt to the system. To a great extent, art and religion no longer look up toward greater freedom and beauty; but rather, down into the abyss of consumerism, sharing in inducing the opiate state of allegiance to a developing social insect order.

As the behavioural manifestation of competitive existence, the need to dominate, to exercise power and control over others, is the root of all oppression. On the international level, it keeps the major "powers" busy channeling enormous quantities of energy both into the preparation for the next war and into the smaller, imperialist efforts to absorb weaker nations via limited military conflict and through economic and cultural take-over. Within individual nations we see multiple examples of oppression as the various social classes (they themselves the basic manifestations of economic competition at the national level) struggle for power and affluence.

The all-pervading law of the jungle is alive and flourishing in both the so-called Communist and Capitalist worlds. Their differences seem superficial, as if maintained simply for the purpose of providing a rationale for competitive conflict. Originally, the Revolution in Russia upheld a sexual-political analysis of oppression which aimed at the abolition of the nuclear family, marriage, and the end of restrictions on homosexual behaviour. With the advent of Stalinism, there was a counter-revolutionary "regression to an authoritarian moralistic regulation of sex life" (Reich). Thus both Soviet and American societies uphold the base structure of the oppressive, role-indoctrinating social order. Ironically, in rather opposite ways, both "worlds" observe certain democratic-humanistic principles. Although the communist countries have taken steps to assure a more equal distribution of goods and services than exists in capitalist states, they have more restrictions limiting individual autonomy, including strict censorship of speech, and printed matter, and greater control of public organizing and travel. The reappearance of the elitist beaurocratic organization reveals the continued existence of class division with a pervasive though far less brutal economic competitive life style. From my own experience living in Eastern Europe, I observed a genuine belief in the socialist aspects which have done much to affirm individual equality at the economic level, but a frustration and common intimidation (often paranoia) because of the restrictions on individual expression and mobility. (And for those who think that these countries oppress homosexuals consistently more than capitalist régimes, let me add that the age of consent in both the U.D.R. (East Germany) and in Czechoslovakia is 16 - Canada, in denying our sexuality, makes criminals

out of us for 5 additional years.)
The real inhumanity of the capitalist world lies in its utter belief in - and conditioning towards - a dog-eat-dog competitive existence. This not only results in a perversion of values (materialist over aesthetic, domination seeking power before humanity), but also in the promotion of greater class division. The society which emphasizes identity on the basis of hierarchies in the economic stratum, necessitates the promotion and exaggeration of the differences between groups within that society. A truly humanistic society, on the contrary, would emphasize our common humanity, and individual and group differences would enhance, rather than negate our value. Capitalist society is dependant upon class divisions to sustain the vigorous competitive life-style and the domination of the ruling class. Three significant social attitudes which help create a class structure based upon psychologically conditioned prejudice are sexism, racism, and agism. By virtue of these attitudes and their behavioural manifestations, women, both gay and straight, gay men, children, old people, and racial minorities (especially blacks) are second-class citizens. The maintenance of the ruling classes: the male-heterosexual-whites, is dependant upon the existence of these attitudes. They are conditioned through the nuclear family and its offspring, the educational, religious, industrial, and governmental institutions.

This analysis has reached the point where we can perhaps better understand the origins and necessity for sexism within the present social structure. Examples of exploitation and discrimination are easy to enumerate. When involving institutional and cross class manifestations, or their usual context: a class in a superior position of the social hierarchy utilizes the institutionalized rules of behaviour to take advantage of people belonging to the psychologically less prestigious classes of the status quo. The most obvious discriminations are reflected in the legal system, which negates female sexuality except to oppress freedom of abortion, and oppresses both gay males and children for sexual activity.

Within the course of social interaction women are exploited by men in that their class definition still projects them as slaves to the sexual and economic needs of the male, including assuming the care of children (who in turn are property of both, first as pets, then as slaves). Gays are exploited by a system which accepts our labour and cultural contributions but denies our identity, threatening discrimination if we step out of line by living our homosexuality with openness and pride. Gay women are exploited by straight males who view them as a double challenge to their macho roles. Gay males are often exploited by straight males who enjoy sexual interaction with gay males, but who hold you in contempt and may reward you with an act of physical violence (just to put you in your place so that there can be no mistake about class differentiation).

The psychological reaction which is at the origin of sexist behaviour is the process of objectification.

Objectification is the internal psychological event necessary for encouraging and rationalizing sexist behaviour. The process involves a conceptualization whereby a group or in-

dividual is viewed in such a way as to negate his/her full and equal humanity. This usually involves a socially conditioned tendency to construct an image on the basis of certain distorted and exaggerated characteristics. Effectively "labeled" within a cliché definition, society sanctions the next steps of oppression - exploitation and discrimination.

An example of a common process rationalizing the oppression of women and homosexuality is the old "nature" explanation. "Women are naturally inferior (passive, less intelligent)". "Homosexuality is unnatural". Such cliché responses reveal two important insights into social consciousness. First, they reveal just how removed from a realistic awareness of nature some people are. Of course everything in nature is natural, not to mention the fact that there is a good deal of variation in the behaviour of females and males of different species - including plenty of female "dominance" and homosexuality. Secondly, these same people who invoke "nature" in the defense of oppression negate the fact that our species has the ability to evolve as a society which values equality over primitive evolutionary precedents, variation over conformity, and which correctly views destructive aggression as the predominant enemy of humanity.

For gay people this is the most contentious area of discussion. The revolutionary content of gay liberation is largely related to our effort to deal with both the political and personal aspects of oppression and liberation. While being our theoretical strongpoint, it means that we walk a tightrope of trying to deal with both the enemy without and within. Despite the beauty and creative energy of gay liberation, we must acknowledge our past as conditioned by the repressive system - and strive not to reproduce the oppression aspects in our own efforts. In the next THE BODY POLITIC, I will present my views about both oppressive and liberating interpersonal behaviour within the gay community.

Jeardl Moldenhauer



Photo: Gerald Hampton



A Court-in' We Will Go

In the last issue of *Body Politic* I wrote about what happens when a person is arrested and procedures with the police. I would now like to continue and explain what happens in Court and who the performers in the next stage of the proceedings are.

If you are charged with Gross Indecency, an Indecent Act in a Public Place, Counselling or Vag. "E", you will probably be ordered to appear two weeks after the date of your arrest. This usually is (in Toronto) at 2.00 p.m. in Provincial Court #34 in the Old City Hall on Queen St. W. In cases of Indecent Assault Male, you may appear the day after you arrest (especially if it involves a juvenile). If you haven't contacted CHAT our representative will probably approach you and ask if you need any assistance. He is prepared to outline all the procedures that will take place and what your rights and options are. You are not obliged in any way for this assistance, and you are free to refuse it if you so desire. CHAT is only there to see that people accused of offenses where homosexuality is alleged are adequately protected.

The Court consists of a Provincial Judge (formerly called a Magistrate), a clerk who sits in front and below him and a court reporter who sits in front of the witness box and talks into a machine. The Crown attorney conducts the case for the police. Your lawyer of the "duty" counsel will speak for you.

The "duty" counsel is supplied by legal aid and each criminal lawyer takes a turn at this. You can ask for him and seek his help if you so desire. His aid is free.

We recommend however that on your first appearance you ask for a remand to seek advice from a lawyer. We can tell you how to go about obtaining a lawyer and also legal aid if you need it. This remand will usually be for a further two weeks.

Legal aid is in reality an interest free loan. If you are absolutely destitute, legal aid will pay the entire fee. However if you have some money or a job—you will be expected to pay it all back or at least part of it on the installment plan.

Do you really need a lawyer? If you want to fight the accusation—yes. The results of a guilty plea and the conviction can be far-ranging and could come back to haunt you years later. Gross Indecency is an indictable offense (a serious charge). A conviction for it could exclude you from emigrating to another country. e.g. A man convicted of Gross Indecency over ten years ago was recently refused admission to the United States to take an important job with the company he worked for. As a result of not being able to go, he was let go by the company.

Another important consideration if you are an immigrant to Canada. You might be deported as your conviction will be reported to the Immigration Dept. A good reason for becoming a citizen as soon as possible.

Indictable offenses (Gross Indecency, Indecent Assault Male and Counselling to commit Gross Indecency) all carry the right for trial in a higher court. That is, you have a choice to either proceed at the lower level (Provincial Court) before a Provincial Judge alone or you can elect for trial in a higher court (County Court) before a Judge alone or with a Judge and Jury. We recommend the latter course if possible. You get a much better hearing in High Court and Juries are not usually sympathetic toward police entrapment.

There is a step between lower and higher courts called the Grand Jury. This examines all cases going to high court to see if a "true bill" should be returned. Sometimes Grand Juries look upon homosexual cases as trivial and dismiss them.

If you elect for trial in the County Court a preliminary hearing is held in Provincial Court at which the police evidence is heard and the Judge decides if there is sufficient justification for sending it upstairs. Occasionally a case is discharged at the Preliminary Hearing but not often. Lower courts tend to favour police evidence. You may or may not be called upon to testify at the Preliminary Hearing, in fact even police evidence may be waived, at the discretion of your lawyer. However a preliminary hearing gives your lawyer and you the opportunity to hear the evidence that is submitted against you. Remember,

it is up to the police to prove your guilt. You do not have to go on the stand if you don't want to. You do not have to prove your innocence.

Charges of Indecent Acts in a Public Place or Vag. "E" (being found loitering or wandering aimlessly in or near a Park, Beach, Bathing Area, Playground, or School yard—having had a previous conviction for a sexual offence) are summary offenses and are tried at the lower (Provincial) court level. Again get legal advice before pleading guilty! You may not be guilty of the offense for which you are charged. Homosexuality itself is not a crime.

Cases committed to high Court take anywhere up to a year to be heard and the expense can be high—but then what is a conviction worth to you?

It is this fact that so infuriates me. The expense to the tax-payer and to the accused is incredible when the arresting officer—had he been doing his job properly, would have prevented any offense occurring in the first place.

Some officers go deliberately to "catch queers" not to prevent offences and these officers will deliberately stand by until something happens. This is true in High Park, Philosophers' Walk, and in the Subway. We seldom see heterosexuals who use the parks as much, if not more than we do, being charged with any offenses.

In any event getting arrested is going to cost you money. The fine for Gross Indecency or an Indecent Act in a Public Place can run to from \$50.00 to \$200.00 or 10 to 15 days in jail. Vag. "E", the same, Indecent Assault Male carries different penalties depending on whether it's with a juvenile or with a police officer. Sometimes probation is a term of the sentence and this means being supervised for a period from six months to two years.

continued on page 18



PAGE 8
Because the following - what?...story, I guess...is somewhat out of context, taken as it is from a larger work in progress, I felt some explanation would not be out of place. I attempted to create (from my own and others' memories) the pattern of response that could evolve in the head of a specific female child, given certain environmental conditions, during that time when she first becomes sexually aware - through self-explanation and 'touching' games with the other children she encounters - and as she discovers that other persons (child and adult) do not necessarily share her enthusiasm for this new physical sensation.

This is the first of two parts. Much is fantasy... a great deal is fact. Which is which is not relevant -- to a child, it is often the same.

I remember...

The early-summer night was humid and still. The sky thick with stars without motion. She stood slightly apart from the other two girls, seeing through the darkening night the indistinct outline of Georgie as he stood half-framed in the doorway of the neighbour's coal-shed.

'Well?' Their voices tri-o-ed at her. Elena, and Francie and Georgie.

'Are you going to do it?'

She'd never done anything like that before -- let a boy touch her 'there' -- at least, not with his thing. And Francie and Elena were a lot older. Maybe 12-going-on-13. She was just turned 10 and they were always teasing her.

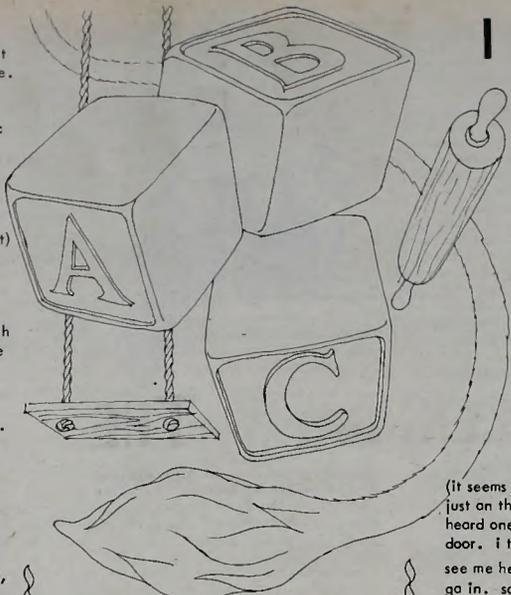
'Remember what we told you!' The two girls pushed at her. Georgie had vanished into the cooler oblivion of the coal-shed.

(I remember. why do they always pick on me? and mostly since that time i tried to show the kids how i 'did it' to myself. that day we all went over to the park. It was maybe way last year. we went over to the old, iron lion, whose tail curves something like this:

i feel scared. i don't know why. francie says georgie can't make me pregnant because we're not old enough, but i'm afraid if mumma and daddy should find out would they beat me? carl got a beating that time. right on his naked bum. with that leather strap his father uses. i told daddy how come carl should give me money and i told him that honest, carl didn't put his thing inside me and i told him because he promised me he wouldn't tell carl's father. but he did, he said i was too young to know but that carl was old enough. carl is 14. his thing is bigger than georgie's. georgie looks like he's scared too. maybe he doesn't want to 'do' it.)

The voices had stopped. Her parents had gone into the house. She looked at Francie and nodded her head.

(maybe it will be the same as when francie and i touch each other. we always do it in the show. with a sweater over our legs so no one can see. i remember the first time i ever touched francie. i felt hair on it. mine is still naked. hers felt a little funny. but the other part is like mine. like a small marble. and hard. and covered with some other skin. that's where it feels good. tickles. one time, way long time ago, i was a kid, then, i



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Part I

DONYA

(It seems so funny. mumma and daddy. just on the other side of the door. i even heard one of them come to the backyard door. i thought they might open it and see me here with the kids and make me go in. so i wouldn't have to go with georgie.

i remember elena and francie and georgie, too were all there. and elena started shoving at me and saying: 'well? c'mon, show us! go on.' and she kept pushing me. so i walked close to the lion and put my hands - one on top of the other - on the part where his tail curved near his bum. then i stood on the bottom curve, so i could lean over and press myself, between the legs, against my hands. but i had to be really careful to make sure there were no big people around, so i didn't lift up my dress. i remember georgie started to laugh. 'why you moving up and down like that? is this what you said you were going to show us? phooey! how can that be fun?' and the others said, yes, how could that be fun, and anyway it was bad to touch your 'thing' you could get warts on your hands, or maybe even hair could grow, and they made shame fingers at me and then they all ran away)

'Yeah. Remember, it's a dare. And anyway, if you don't let Georgie put his thing inside yours, Francie and I'll hold you and let him tickle you. Then he'll stop, just when you want more, and then at night when you're asleep, you'll start to talk about it in your sleep. And your mother and father will hear you. And you'll say things like: oh, Georgie, do it, do it, so they'll know what you're talking about!'

(my mother and father. mumma always spansks me when she catches me touching myself 'there'. so i don't do it anymore where she can see me. i remember one time. i used daddy's hand. when he was asleep. i remember I was almost 7 then. i was laying between mumma and daddy, underneath the sheet. there was hardly any light but when i looked up the sheet-tunnel, i could see mumma's head at the other end. daddy's hand was laying beside him. i remember i whispered: 'daddy?' to see how much asleep he was and he didn't even move. so i took his hand in mine and brought it down 'there' and put it very softly between my legs. it felt really good. i remember.)

don't know why but i put one of those wooden building blocks into my pants. and moved my bum around. it tickled. and i put more blocks. but i guess i put too many, because they started to fall out. the blocks made my pants look funny. daddy's pants look like that sometimes.)

Georgie had disappeared into the shed - to 'get ready'. The two older girls pulled at her to hurry her toward the shed-door. She moved as in a dream, governed by things magical and beyond her power of influence.

'Why didn't you ask Mary?'

'Because.'

The logic of the two older girls was unique and implacable. And she couldn't think of any way of getting out of this situation. She wondered, too, what it might be like. To feel Georgie's thing. Inside her?

(would it feel like that time with daddy's hand? or when i touch myself? like birthday things were going to happen but also mixed up with spanking feelings too. why? because of the way mumma hits me - like i remember that time when my cousin - who is a big tattle-tale even if she is only 3 - told my mother about georgie being in my room. mumma said we must have been doing bad things. she said: 'i told you! if i catch you playing with those bum-ps again, i going to give you a beating you don't forget!' and she took that long, thin, rolling pin and started to chose me. i ran into the backyard, i remember, but she caught me where daddy put the swing... in the corner near my bedroom window and she hit me all over everywhere, my arms, my legs, my head.)

'Stephanieeeeeeee' Her father's voice. The others held fingers to their lips, 'shushing' her.

'It's time to come in. Bed-time!'

She thought she would call back in reply. But said nothing and felt all her body heavy and quite motionless.

'Don't answer!' The girls whispered and gripped her arm. 'They'll soon stop calling -- ssshh!'

Parker Tyler's, Screening the Sexes: Homosexuality in the Movies, (Holt, Rinehart and Winston, \$11.50 pp. 367, Illustrated.) is a difficult book to take seriously. It is clear that Parker-Tyler is devoted to the movies. He loves writing about them.

In his previous volumes on the movies he stated his ideas in veiled terms. Now, thanks to Gay Liberation, the veils are dropped and the truth is in the open. The main difficulty of the book is in its format and its personal style. It is divided into sections with sensational headings; "Mother Superior of the Faggots and Some Rival Queens" etc., hardly a serious tone. His style is a confusion of vague unsupported ideas, theories on films and sex, excursions into psychology, sociology and lubricated with camp. This is unfortunate because



The Hinc Fusion

What the chapter says is contained in the camp writing. Tyler has built up explanations and history into a juggling act to obscure the absence of supportable critical analysis.

Beavers are not Canadian hockey teams, but movies that are made for voyeur's of male nudity. In Canada they might be called Dominion films.

You might want to take out your pencil and jot down a few titles you missed. Again Tyler covers up with his distorted theories about the beaver films. But in this case he gets to camping or to the meat of the matter rather quickly. "It is a pleasure," he writes after the digression, "to return to a subject I mentioned above but dropped culpably. I confess, in the interests of thorough documentation, I refer to the young man with the magnificent genital proportions..." Another excursion into the smoke screens and then, "To get back to our super-equipped male and his understandable tragedy." The tragedy of course is that the poor fellow is

SCREENING THE SEXES

the theme of the homosexual in the movies is worth a serious study. Especially when the emphasis is on how the homosexual is presented in Establishment society. Up to a point Tyler accomplishes this, but it is not until the last pages of the book that we discover what he has been trying to do with his writing. He begins by telling us in the most obscure terms what his thesis will be ultimately. "This book is about an idea of sexuality; an idea of sexuality mirrored in wide variety in given specimens of certain medium. My belief is that an idea, any idea, is altogether a moral thing - it is an "image" with a positive, self interested and self indicating shape." He ends each section by being a little clearer, "I have not meant to present this repertory here in any solemn academic way, a way lacking humor." But for us, what is academic, humor and/or high camp is impossible to discern. It is best not to take the book too seriously, it is too inconsistent for that. Lifting the smoke screen might be revealing so we will start with the "Mother Superior of the Faggots and some Rival Queens."

What Tyler is best at is contained in the following quote: "The point is that in the film's context, it makes out Miss West - and to me this is all to the good - a fairy godmother of fairly godmothers. There was never one to equal her and I am convinced there never will be. She is the White Goddess in metaphysically transsexual drag...Mae, kindly step up. You are the Queen." It is neither humorous, academic or enlightening, it is just plain bad.

In, "Four Homosexual Mystery Stories and a Very Queer Non-Mystery Story", the Tyler treatment is repeated. The formula is made up of theory, a mention of the movie, more theory, a revealing pseudo-intellectual Freudian analysis of the true motives, spiced with camp comments on any and everything he can throw into the pot. The Great Escape, another well known "he-man" movie, is hardly a difficult one from which to obtain some theories about latent homosexuality in the movies. Tyler goes into his act and reveals all. The "all" turns out to be just what any aware person would conclude. That in P.O.W. camps the buddy system develops, one guy wants to take his buddy along although he is almost blind and his presence may jeopardize the escape, beneath this concern is a homosexual feeling. If one wants to carry on about the tunnel being an anus where all the prisoners play, then truly the Great Escape is a Freudian delight. But who really cares? The film is just not that important in terms of cinema art or social awareness. The Establishment is hardly trying to sell disguised homosexuality as normality or normality as disguised homosexuality. Fortunately the film is made to be interpreted the way you like. If you think all the characters are normal, fine; if you think they are all gay, have a ball. But Tyler would have us think that there is something mysterious about the film. Finally the ego is revealed, "...is (it) a homosexual mystery story? Well, I did not also say that the mystery could be solved by an alert critic who is entirely impartial and objective about sex." And that is about the finest piece of camp you will find in the book.

overendowed, but our objective critic assures us that this is quite understandable and acceptable because it is rooted in myth and it is simply a case of, "...the sexual canon (of) the penis as deadly weapon." At this point you might put down the pencil and take up the ruler. It is not difficult to take the measure of a critic when he responds to what really counts in a beaver movie.

In passing from transsexual through mystery to beavers the transvestites are considered. Tyler almost redeems himself as a critic when he writes about Performance. It is a clear, sensible assessment. Instead of sending Jagger up he indicates his dis-



JOHN HUBBARD IN 'TURNABOUT'

like for the character he plays. The section is free from the theories and endless camping. He writes of the hippie-unisex-transsexual-drug-rock-cult with intelligent insight and sympathy. But no sooner is he on the track than he falls into camping it up with the Women's Lib. "Life is a camp - and I mean your life too, lib ladies!" This is brought on by the Barhol/Morrissey film, Women in Revolt. He is trying to tell the women that as in the case of female impersonation so it is in the Women's Lib movement. Women in Revolt has a cast of men impersonating women. No matter how many dresses are worn the "maleness" is more than apparent. In the lib movement the women act like men to get what they want in a male dominated society. By acting in the manner of the male, they reveal their "femaleness" more clearly. Hence the bitchy barb. Transvestites are not only in the movies, but in real life,



LIV ULLMAN, BIRGER ANDERSSON IN "PERSONA" DIRECTED BY INGMAR BERGMAN (U.A.)

Tyler sets out to enlighten his readers about the true contents of Establishment movies. As Myra Breckinridge is a familiar film and discussions on it are endless, what Tyler has to say is of little significance. There is nothing revealing in his theories about the history of homosexuality or his theories about the film.



Apparently GATE (gay alliance toward equality) and CGAA (Canadian gay activists' alliance) are quite 'active' in Vancouver... However, upon reading the CGAA newsletter 'OPEN DOORS' i got the feeling that it was more like 'CAUTIOUS CLOSET' complete with articles on plastic 'gay weddings' and terms like 'liberated ladies' and 'the softer sex'... really!

Gossip Gertie ('Q.Q.' who writes for Vancouver's underground - cum - establishment paper the Georgia Straight) is back in his old column breathing heavily the weary worded air of bygone days and bygone people... after GLF Vancouver has cautiously retreated into organized liberal groups which fizzle on while i pine and mourn the hot flashes of the old GLF days.

An alternative to the Georgia Straight called the GRAPE seems to have it together as a community paper and Stan Perskey who was in GLF continues to write interesting articles for the GRAPE from time to time...

NOTES FROM CHAIR PERSON TWI:
(from a forthcoming 'little lavender book' on the revolution)
"SEX ROLES ARE OFTEN SERVED UP LIKE WHITE DINNERS BISCUITS AS A DUE COURSE OF CONSUMPTION... BOTH MAKE FOR A VERY TASTELESS BANQUET...
-speech on Post Emily E. Hiquette
-serving up the guests, page 100

SIGN OF THE TIMES: An uptight Vancouver boutique recently changed its name from the 'Drag Boutique' to the 'Boutique'... which i feel was a bad choice... should be 'I AM CURIOUS, CLOSET' boutique and kink parlour... So there!

GAY PRIDE WEEK: In name only for events that induced a token response from apathetic Vancouver gays... talks by gay ministers, dances and rallies seemed to materialize and went nowhere... we got it on by being magic, dancing and feeling that 'gay is what you make it!' but sometimes i wonder how many can dig it!

WELL, that seems to be about all for this issue... hope that we have wrongly offended everyone... i try my best to do so... also that we have made your values a little more unsteady... we are currently drawing up a proposal to the government to fund us in our project of 'upsetting apple carts' and a beautifying project constructing 'glowing monuments' to keep the nations business decorative...

til then
TENUOUS TANSY-TINGED
KISSES

Twilight Rose
TWILIGHT ROSE

*** PRESENTING ***
THE MILITANT PURSE

a secret faction of gay lib - dedicated to murder mayhem, and betty Crocker bake-offs.

1 THE DILDOETTE

This is a blow fire attention - given in queens park - get her in a nappy number to confront politicians with and really "crack them out"



- * *stuffed with chrome toilet roller handle.*
 - * *acorn cap contains Marc to squirt away "baiter" with.*
 - * *practical external pouches (like a saprol bag) - provide easy access to your stiletto nail files!*
- NUTS TO YOU WITH THIS ONE!**

2 THE MAE WEST

This is the best of tweedy one they named a life preserver after her and we have designed a militant purse in her honour. All you pussies in her honour should go for Montyloga freaks should go for this. Note the kinky strap that keeps the teeth in place.



- * *Leachow red patent leather will attract man's attention while walking the streets. a set of vicious every tooth tipped with preservative steel. this it turned*
- MOE WEST 1980 | *Twilight Rose*



A column which endeavours to bring tastefulness to the revolution... it combines the real with the surreal depending upon your approach to life... Twilight Trails comes to you now, fresh and steaming from Vancouver.

EPHEMERAL REUNION: with Ruby Tuesday who is hot into daisy deflowering these days... Rube has recently organized much in the way of local festivities such as the MISS MEATLOAF CONTEST (award obviously going to the best MEATLOAF MAKER)... the winner was given and taken to an organic rice orgy as a well-deserved prize... The other day i toured our famous PANSY PLANTATION on Wreck Beach and was shown some of the more remarkable blossoms on the north american continent... Two organizations have joined our vast network of madness: THE FRUIT-FLY FRONTIER - a western group that affronts and offends citrus growers - and - THE TORONTO (SWEET) TARTETTES - an eastern group of bake-off lovelies dedicated to making poignant pies and torrid tarts for RADICAL HIGH-TEAS... Vancouver is overblown with roses and i seem to be a bloom among many out here... the climate gives your face that essential lustre which is much sought after in protest meetings... ah, the glories of beautiful B. C.... wait til the locals find out that i plan to run for mayor of Vancouver on a platform of kisses - endorsed by the dogwood society of lower kitsilano... i'll just bet that more than mayor Campbell's fancy will be tickled by that novel...

HOT LICKS: The Castle (local Van. bar about the same speed as Toronto's Parkside) went het-trendy and posted a uniformed guard to screen gays out of this new heterosexual 'haven'... gay activists, protested, picketed and leafleted (also getting the support of taxi-drivers, who refused to pick up patrons in front of the Castle)... however, for the moment it seems to be a dead issue in favor of the Castle...

EPHEMERALITIES: Here are some hot new numbers of our Vancouver Vamps... TORNA SUNDER (claims to be rip torns spiritual twin and is well versed in the art of JAGGED EDGES)... ROSY-FINGER-DAWN (a veritable tone poem of tasteful lust)... AQUA VELVA (refreshingly dipped out of the twilight world of post macho renaissance, and other forgotten frontiers)... ELECTRIC LADYLAND (frapped-out to shocking currents - wants to construct a monumental dildo in Lighthouse Park to give the masses more sexism)... IVY LEAGUE (a pin-striped confection - well tailored to all seasons - and anybody's version of androgynous learning.) EMMY AWARD (a well deserved prize given annually to the Canadian federation of PANSY POTTERS)... NAND FUCA (was once a member of the MARIEYN BELL and Gus Rider swim club and does lovely frogman drag)

SUSPECT GAY OF THE MONTH: (reputations die at every meaning)... This time its Kentucky Fried Chicken... with a Colonel and his boys who make it 'finger lickin good' who needs suspicion... you'd be liberated too if you were dipped in 11 different herbs and deep fried... except i do think that advertising chicken is a trifle sexist.

SIDE ORDERS: The Seattle WHIZ KIDS (Washington's radical dragettes) performed a weekend full of stellar madness reports Ruby Tuesday (who covers the west coast like an ephemeral blanket)... audiences thrilled and freaked to five live shows of ZE WHIZ KIDS IN action... post ephemeral FLUETTE DU MAL has decided to take her image seriously and become a whiz kid star... however the rest of us are still exploring our myth and still believe in divine obscurity and lost horizons (the fallen stars of the revolution)

HOW MUCH IS TOO MUCH: (for beautiful B. C. butchies) Ah, the mountains of B. C. brimming with lumber jacks and ski-enthusiasts... For lushious log cutters may we suggest a subtle burst of petulant pine facial enhance to liven up the work camps and dazzle fellow loggers... For those ski-buddies we suggest a tingling dab of 'dearer-y-heart-to-thee' cologne and snow freshener for those isolated peaks of discovery... A note to campers... be sure and pack an extra supply of lipstick as the woods are 'rough' without it... also it will liven up a week's growth of beard very nicely.

O.H.R.C.

On the morning of June twenty-second politically conscious gays in Toronto were surprised and somewhat frustrated to discover through the newspapers that the Ontario Human Rights Code had been given first reading in the legislature the previous evening, and would probably be passed through the House within the week. The ambit of the Code had been extended to include sex, age and marital status, alongside the existing provisions of race, colour, creed and national origin. Yet nowhere was there mention of sexual orientation, nor did the term 'sex' apply to sexuality or sexual preference. The membership of Toronto Gay Action had for some time been aware that the Code was about to come up for review, and had previously addressed letters to Gordon Carton the Minister of Labour, and his successor Fernand Guindon, asking that gay rights be recognized in any re-wording of the Code. The replies were the usual diplomatic responses sent to "interested constituents", which although paragons of politeness always seem to convey veiled overtones of: "Yes we know what we're doing, thank-you very much!"

Wolfenden Report of Great Britain, and Intro 475 of New York City. The final section of the brief contained the essential demands and requests in regard to the addition of the term 'sexual orientation' within the wording of the Code so that it would truly fulfill its promise to "create a climate of understanding and respect among our people so that all will be afforded the unhampered opportunity to contribute their maximum to the development and enrichment of our province."

Copies of the brief plus letters of introduction and explanation were sent to the members of the Ontario legislature, and all Ontario federal M.P.'s. Press releases were delivered to the media in the city, and coverage was afforded by both the Toronto Star and the Globe and Mail. At the regular C.H.A.T. meeting the following Tuesday, a letter writing campaign was organized among those attending the meeting, each person writing to Premier Davis, his own member, and a party leader. These letters were then mailed out in groups during the next few days.

few from our group attempted to obtain tickets for the gallery, the remainder tried to speak with individual members as they passed into the house. The responses of most of the members were curt and embarrassed. One allowed that our brief was "very honest." Even the people's advocate Morton Shulman was of little use. When asked about the O.H.R.C. he replied: "What's that?" When informed he said: "Oh, well I haven't been around here for a few days." During all this we also had to contend with the fussing and protestations of an elderly retainer of the place, who kept trying to herd us up into the gallery.

As the session began this attendant, (who looked as if he belonged in an English men's club, which in many ways the legislature resembles) had succeeded in ushering us into the gallery on the promise that we could write notes to individual members. When several of us proceeded to do this, we were informed that it is forbidden to do any writing in the gallery. Eventually however, the notes were sent and Mike Cassidy

ONTARIO HUMAN RIGHTS CODE

Toronto Gay Action had further intended to make the demands for inclusion of sexual orientation in the O.H.R.C. a major part of the Gay Pride Demonstration planned for August the twenty-sixth of this year. Thus we were annoyed to discover that the bill had been introduced with so little preliminary notice, and was being hurried through in the usual flurry of activity before the summer recess.

With full knowledge that the bill would pass regardless of our protests, members of C.H.A.T. and T.G.A. decided to institute a last minute lobbying campaign to make the legislators and the public aware of our presence.

THE BRIEF

A committee was therefore quickly formed to set about preparing a brief that would describe the need for the protection of gay civil liberties in the Human Rights Code. Despite the haste with which it was prepared, the brief materialized as a lucid and persuasive paper. For this much credit is due to the political acumen of Peter Maloney.

Although the brief was submitted on behalf of C.H.A.T. and other Ontario gay organizations, its introduction stated that it spoke for "the hundreds of thousands of Ontario homosexuals, both men and women, who though voiceless, share in suffering the discrimination directed against them on the grounds of sexual orientation." The brief then proceeded to document the history of the gay movement in Ontario, describing the reasons for their existence—the harassment, fears, and discrimination faced by gay people, as also adequate rationale for protection under the O.H.R.C. Precedents set by governing bodies in other countries with regard to sexuality were then listed, naming such documents as the

photo: Art Whitaker



WE GO TO QUEEN'S PARK

Since the purpose of the lobbying campaign was largely to promote interest and attention for the cause of gay rights, the members of Toronto Gay Action decided to take these demands directly to the legislators themselves. Thus a small demonstration was organized to coincide with the final evening session of Thursday June 29. A group of between twenty and twenty-five gay women and men, chanted, sang and carried pickets around the steps of Queen's Park. As with all gay demonstrations to date, the skies poured down rain, and almost led some of us to suspect that the Lord does Mind. Eventually a decision was made to leave our signs outside and enter the building so as to speak with the M.P.'s on their way into the Chamber for the evening sitting. While a

the N.D.P. member for Ottawa Centre came out of the Chamber and spent some time in discussion with us.

He proved to be sympathetic to our grievances and suggested that we come and speak with the N.D.P. caucus after the summer recess. With reference to the O.H.R.C. he informed us that the Bill had been given second reading that day, and thus further debate was not in order. He suggested that we take any cases of discrimination we encounter to court and plead them under the ambit of 'sex.'

Mr. Cassidy also sent a note on our behalf to the Speaker of the House asking that we be recognized from the floor. The speaker then stood and stated that: "a very special group of people is present with us this evening, members of the Community Homophile Association of Toronto, and Toronto Gay Action." For the first time then, will the words 'homophile' and 'gay' appear in the Hansard of the provincial government. The reaction from the members' desks consisted of loud guffaws accompanied by some applause and desk-thumping, mostly from the N.D.P.

Following this, the session went into a short recess during which several members were observed deriving great pleasure from affecting swish mannerisms and mimicking effeminate gestures. Patricia Murphy, the vice-president of C.H.A.T. to express our anger at this kind of behaviour addressed letters to the offending members, their party leaders, and to the newspapers. The Globe and Mail subsequently published this letter under the title "Gay Pride Hurt." Nicholas G. Leluk (Hummer) one of the accused, immediately issued a denial of his participation in these actions. "I have yet to witness antics of mimicry by a member of any individual or group present in the public gallery of the House."

continued on page 18

Only Heterosexuals Receive Consideration

CELEBRATE

(towards an alt

One of the ironies of the gay liberation movement is that it seems to be spontaneously generating a new puritanism among its adherents. Fear of sexism doth make cowards of us all - most of us are at least generally aware of what sexism is, and most of us realize what a corrosive influence

it has had on human dignity and the spontaneous, joyful expression of human sexuality. The straight media - and the gay for that matter - have exploited the body ruthlessly, never treating it as a joyful Object In Itself, but always as an adjunct of or means towards something altogether Other - be it a car, a television or a joyless, guilt ridden sexual encounter.

As gay people striving for liberation, we have of course reacted to this state of affairs, but so far the reaction has been a negative one. Among many gay people nudity is suspect, pornography is dismissed outright, and there is the debilitating feeling that EVERY sexual encounter must be non-objectifying and "meaningful". As a result, sex is not



photo: J. Fritzen



photo: Moldenhauer



photo: Moldenhauer

infrequently avoided altogether, the body's contours are lost and denied under a heap of shapeless clothing, and we move further into the sterile territory of puritanism.

Why? We are still suffering under an oppressive and bankrupt aesthetic which basically serves the needs of a capitalist system oriented towards materialism, and we have been too timid to offer an alternative. Before we do, let us examine the moribund aesthetic that is our legacy.



photo: John Forbes

Because it is an aesthetic which does not treat the body in and for itself, but rather in terms of what it can acquire or achieve, it is intrinsically conservative and finally unadventurous - no matter how often the adjectives NEW and EXCITING are applied to it. In the gay media it has two main expressions: the Monstrous Phallus; where the body is



photo: Holly Devor

THE BODY!

(ernate aesthetic)



photo: Moldenhauer

reduced to 7 inches of detumescence, and the *Artsy/Don't Leave a Blemish on My Body/Look Intense/Vaguely Like Rudolph Nureyev* approach of glossies like *After Dark*. Both concentrate almost exclusively on men between the ages of seventeen and thirty - they have neglected women, they have neglected the young, they have neglected the old.



The straight media are different but equally strangled. Not since the Renaissance has the male nude been treated as an object of aesthetic contemplation. As a result, the female has borne the full weight of aesthetic oppression to the point that the few varieties that were offered - the Thin Young Ethereal Thing, the Buxom Blatant Sex Machine, and the Plastic Glabrous Doll - are being compressed into one hideously neutral paradigm of pulchritude that can successfully promote anything from encyclopedias to lingerie.

We cannot simply decry this state of affairs. It is our business to boldly offer alternatives. In this case the alternative is an exploration, a re-examination, a re-discovery of the body's potential - one does not establish an aesthetic by fiat. Tentatively, we see the alternate aesthetic exhibiting those qualities which make the gay lib movement itself a varied and vibrant force in contemporary society - openness, honesty, joyfulness, a sense of play, a sense of brother/sisterhood, an embracing of the young, the old, the male, the female, the beautiful and the not so beautiful.

Gerald Hannon



photo: Moldenhauer



In these photographs we present the body unashamedly as object - a joyous, potent object. Celebrate it.



(Patience and Sarah by Isabel Miller, McGraw-Hill, 215 pages, \$5.95)

This article will not only be a review of Patience and Sarah by Isabel Miller, but also a criticism of the June 7th Advocate's review of the book. The April/May issues of the Ladder commented on the book as follows: "If you have missed this, don't go to depriving yourself - it's a major Lesbian novel and one of the best ever issued." Yet the Advocate commented on it as "simple", "innocent", and "weakened by defects".

The first criticism is that "the sex is so underplayed as to leave the reader unsure as to just who does what to whom..." Yet who would expect anything else from Mr. Carl Driver, the author of the review. Men including gay men, have no conception of the love between women - so they should leave their book reviewing to things they understand. Yes, the sex was in the background, in the minds of the reader - it was subtle. Unlike books the overwhelming majority of males devour - every page filled with delicious tid bits of porn. Instances that erect their little peeny. Women have feelings and emotions connected with their love - not an obsession with sexual satisfaction. Patience and Sarah enjoyed their sexual relations yet had more important things to consider in their lives. They had serious problems from both of their families, decisions to make as to where their future would be most free of insult and the many internal mind hassles that face any gay.

Mr. Driver also made a few points, that if he had truly digested the book he wouldn't have made. One, that the women were totally "confused about their unusual feelings for each other that they didn't know what to do." Maybe they had a few doubts (doubts caused by 1816 Connecticut morality) but they surely had no trouble figuring out what to do. Driver also says that Sarah and her younger sister were in a sexual relationship. This is completely misinterpreted - the two sisters were very close, even slept in the same bed, but in the words of Sarah to her sister discussing Patience: "it's different."

Patience and Sarah is a book about two young women who didn't fit into society's mold of typical 1816 woman, fell in love and tried to make a life for themselves. Both characters are very real and so are their problems, - problems gay women will understand.

Although the author portrays Sarah as quite a masculine figure - each woman has a healthy amount of male and female characteristics. They fight their adversaries with the strength of two liberated women who know what they want - and their physical appearances are usually no indicator of any roles.

This story was suggested by the life of the painter Mary Wilson and her companion Miss Brundidge, who lived and farmed together for many years on Red Hill Road, Greenville Town, Greene County, New York State, in the early part of the nineteenth century.

The novel is sincere, fast moving and very real. Each character is looked at, developed and taken to the heart. A fine book to relax with on a Sunday afternoon.

This book is worthwhile reading for gay women, Women's Liberation people and conscious men alike.

Linda Jain

GLAD DAY

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GLAD DAY is a gay liberation book store featuring newspapers from around the world, literature and works of social philosophy that pertain to the gay revolution. Special discounts on hardbacks and 10% off on paperbacks. Phone: 364-6731

HASCHICH FUDGE

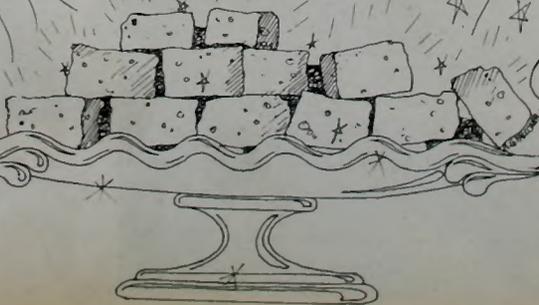
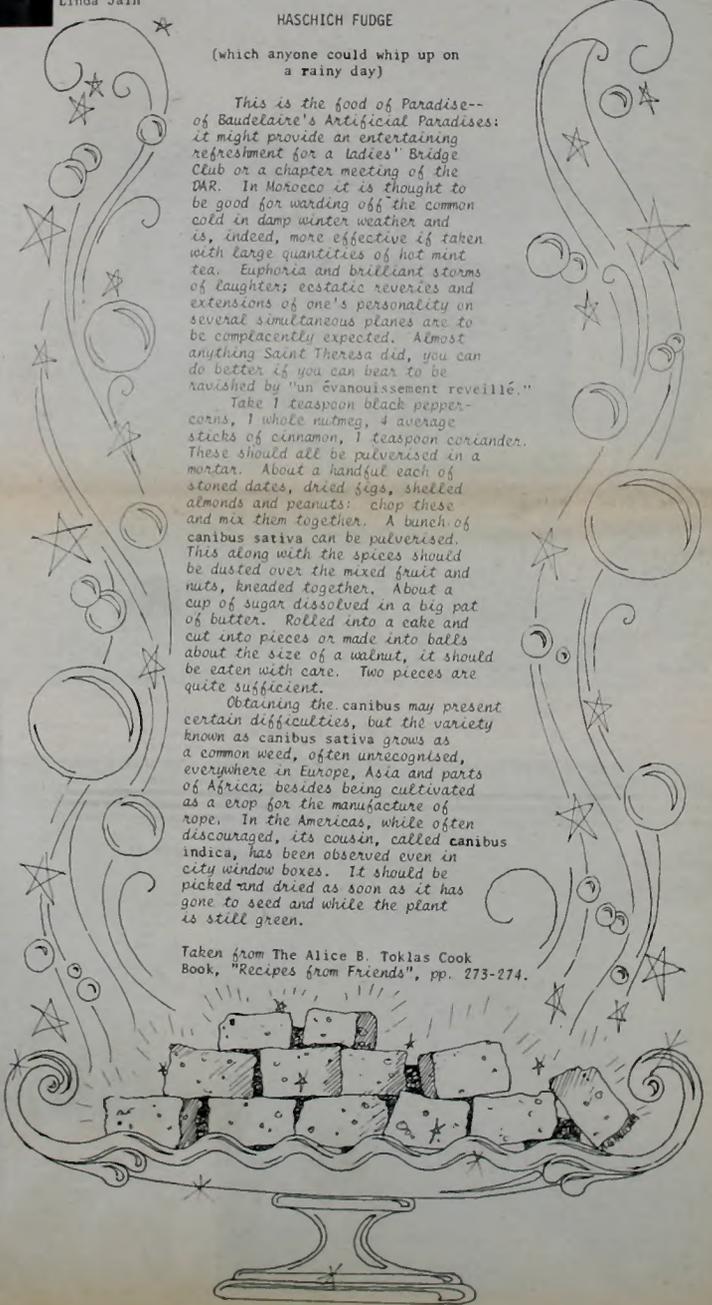
(which anyone could whip up on a rainy day)

This is the food of Paradise-- of Baudelaire's Artificial Paradises: it might provide an entertaining refreshment for a ladies' Bridge Club or a chapter meeting of the DAR. In Morocco it is thought to be good for warding off the common cold in damp winter weather and is, indeed, more effective if taken with large quantities of hot mint tea. Euphoria and brilliant storms of laughter; ecstatic reveries and extensions of one's personality on several simultaneous planes are to be complacently expected. Almost anything Saint Theresa did, you can do better if you can bear to be ravished by "un évanouissement reveillé."

Take 1 teaspoon black peppercorns, 1 whole nutmeg, 4 average sticks of cinnamon, 1 teaspoon cardamom. These should all be pulverised in a mortar. About a handful each of stoned dates, dried figs, shelled almonds and peanuts: chop these and mix them together. A bunch of canibus sativa can be pulverised. This along with the spices should be dusted over the mixed fruit and nuts, kneaded together. About a cup of sugar dissolved in a big pat of butter. Rolled into a cake and cut into pieces or made into balls about the size of a walnut, it should be eaten with care. Two pieces are quite sufficient.

Obtaining the canibus may present certain difficulties, but the variety known as canibus sativa grows as a common weed, often unrecognised, everywhere in Europe, Asia and parts of Africa; besides being cultivated as a crop for the manufacture of rope. In the Americas, while often discouraged, its cousin, called canibus indica, has been observed even in city window boxes. It should be picked and dried as soon as it has gone to seed and while the plant is still green.

Taken from The Alice B. Toklas Cook Book, "Recipes from Friends", pp. 273-274.



THE BODY POLITIC

Slap! you're born. And yes, they've confirmed it. You're born a woman. While daddy is running around letting it be known to anything that walks that he is the proud father of a bouncing baby girl, mommy is making mental notes of the baseball gloves, hockey sticks and football helmets that she will have to return since you are destined to wear pretty frilly clothes, play with dolls and spend your early years watching her bake cookies.

Isn't that fantastic! You're ten hours old and already your life-style and sexuality has been outlined for you before you can open your eyes.

And as you get older the dolls get bigger, some of them even wet their diapers and pretty soon you'll be changing them. The little boys in the neighborhood are a little rowdie, you're told, and they look like they're having a good time but you are prohibited from playing with them because the frills on your dress may get tattered and torn and mommy would be sure to intervene with a bottom warning session.

After going through the whole kindergarten trip where you spend your days learning how to operate and clean a cardboard stove, in a fantastic kitchen, you will reach a higher grade level because it has been said that you have made progress. The physical education teacher teaches you how to do push-ups that you have never seen before. They are women's push-ups that guarantee no muscles in the wrong places. And while the boys are playing baseball in the diamond, you are inside watching a film of Walt Disney's characters telling you all you need to know about menstruation (with no questions asked).

And all the time that this is taking place they are watching for the signs. Comments are made like: "she is quite the tom-boy" if she happens to enjoy team sports. Or another popular phrase is: "oh, it's just a passing phase." Young women are puzzled by statements such as these because they feel that as long as they are enjoying themselves it shouldn't matter to anyone what their mode of dress or athletical aspirations are.

BORN A



WOMAN

The primary school dances are both mean and testing. They usually happen in a gymnasium at the age of 12. "Is she showing any interest in boys?" "How many has she danced with?" "you mean to say she danced with another girl???" and when she gets home she hears mom and dad snicker and say, "Mary sure is developing, isn't she."

Sleeping at Jack's place is definitely out but going to Kathy's pajama party is quite kosher. Besides, they say, "What could possibly happen?" This reminds me of the British sodomy laws, adopted under Queen Victoria which applied only to men because British legislators at the time found it impossible to believe that female homosexuality could exist.

This conditioning continues on throughout a woman's life, dictated by society. The only time her conditioning comes to a halt is when she is oppressed to the point that no further dictatorial aid is necessary. It is made sure that a woman can carry the line on her own.

Many women believe that becoming gay, that they have solved the problems of stereo-type role casting, however, this is not true. Being gay does not automatically abolish role-playing and sexism. For in a society that stinks of sexism and enforced role playing, games still take place and will continue to persist just as in heterosexual relationships.

It is now time for all women (and men for that matter) to take an honest, and objective look at ourselves, to recognize and determine the roles that have been instilled in our life-styles. Roles that are viciously created and programmed by a male oriented-dominated ruling class. If we as gay women practice the same sexist roles that take place in heterosexual relationships we are destined to end up in the same fucked-up situation as they now stand.

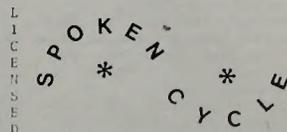
We must relate to all our sisters in an educational manner. One way being the Women's Liberation Movement. For all women are oppressed. Gay women are doubly oppressed because we are both women and gay women. Through the women's movement straight sisters can gain an understanding of what lesbianism really is. They will see it through understanding their own personal oppression. When straight women become aware of the nature of their sexuality it will become easier for them to understand lesbianism and easier for them to understand why we have chosen lesbianism as a sexual preference. We must reach out to all women. And we must stand strong and united, but most of all we must stand proud.

Adrienne E. Potts

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GAY PRIDE WEEK!

august 19th → 27th

Toronto Gay Action has been organizing a gay pride week to be held during August, from Saturday the 19th to Sunday the 27th. Events have been tentatively scheduled as follows:

- 19th - Gay Festival: food, art and photo exhibits, music, poetry, fun ...
- 20th - Gay Picnic
- 22nd - Special CHAT meeting
- 23rd - Film night - First Canadian showing of Kate Millet's *Three Lives*.
- 25th - Demo Eve Dance
- 26th - Gay Rally and Demonstration
- 27th - Inter-Faith Service - Unitarian Fellowship

(Anyone interested in helping us plan the events of GPW should contact T.G.A. at 922-5787.)

We plan to make this week the finest example of gay pride and solidarity in Canada. Join us.

For more information, call CHAT at 964-0653
T.G.A. 922-5787

news of the gay

Saskatoon

After years of silence the gay community of Saskatoon has finally begun to organize and fight for their liberation. Within the last year, three groups have been formed to fight for equal rights for all gay people. All three groups have been working closely together and progress is being made every day.

In March of 1971 an advertisement appeared in the community page of the *Georgia Straight* advertising Gay Liberation in Saskatoon. A box number was included for people to write for help and information. Response was slow at first, but finally a few inquiries began to arrive asking for information about the local gay scene. Out of these few inquiries grew a small group of people who were dedicated to fighting for the freedom of all gay people. These people banded into a new group known as the Saskatoon Gay Alliance Towards Equality (GATE). At first, GATE worked at helping new people come out and putting people in touch with the gay scene. Inquiries began to come in from the non gay community about speakers for high school classes, university classes and a T.V. interview came about as a result of the publicity GATE received in the community along with other liberation groups.

In the fall of 1971, a few gay students on the Saskatoon campus of the University of Saskatchewan banded together to form a new group known as Gay Students Alliance (GSA) to work on the campus. Help and advice were given to a number of students doing research



on homosexuality. Articles were written for the student newspaper, and inquiries began to come in from the student body. As a result of these articles a radio hot line show was undertaken. Plans are underway for a seminar next fall on homosexuality with a well-known speaker being brought in to speak to the student body of the university.

In the fall of 1971, work was also begun by the members of GATE and GSA on a new organization that would provide much-needed social services and social activities for the gay community. In January of 1972, the Zodiac Friendship Society was officially registered with the Government of Saskatchewan as a non-profit organization.

The Zodiac Friendship Society owns and operates a weekly dance club that is open to all gay people. The dance club is operational every Saturday night from 10.00 to 2.30 at the Unitarian Centre at 502 Main Street. The Society also operates a drop-in centre every Wednesday night from 7.30 to 11.00

at the same address. The drop-in centre provides an opportunity for gay people to meet and talk with one another in an atmosphere free from cruising.

The Society is also in the process of setting up free counselling services. The support of a number of good professional people in the community - doctors, psychiatrists, lawyers and ministers has been secured and they are making their services available to the gay community free of charge. A gay person will be available at all times for people to talk to, and if they request additional help they will be referred to one of the professional counsellors.

The Society also publishes a monthly newsletter informing people about what is happening on the gay scene in this area and also throughout the country. Work is being done on securing finances for the purchasing of the Society's own premises. Up to now, the Unitarian Fellowship of Saskatoon has made their premises available for a small rental. Hopefully by the fall, Saskatoon's three groups will have their own premises which will be open seven days a week to provide a wide range of activities for the gay community.

Many plans are in the works to make Saskatoon a better place for gay people to live. Zaps of the straight community are being planned, and many extensions of the available service to the gay community are in the planning stage. Saskatoon is a beautiful city, and in the future it will be even more beautiful for gay people. ☆

Vancouver

The Gay Alliance Towards Equality (GATE) boycotted the newly renovated Castle Hotel pub on the 20th and 27th of May. For two decades the hotel had a 90% gay clientele, but Mr. Luele, the pub manager told the protesters that the owner's policy was to change the clientele "from gay to straight".

One of Vancouver's cab companies refused to pick up fares at the hotel as a gesture of solidarity. The taxi drivers line was hailed as a "major break through" by GATE Chairperson, Roedy Green.

Although Dick Rulens (Chairperson for Canadian Gay Activists Alliance) crossed the GATE picket line, there was co-operation from most patrons who refused to enter the pub.

The aims of the protest were four-fold: besides demanding equal treatment by the Castle Hotel; GATE demanded the amendment of the B. C. Human Rights Code; the right to have gays sit on the B. C. Human Rights Commission; and, finally, stiffer penalties against violators of the Act. ☆



photo: Moldenhauer

Dennis Altman.

author of *Homosexual: Oppression and Liberation during his Toronto visit.*

Montreal

The gay political scene in Montreal is virtually non-existent at this time. The *Front de Liberation des Homosexuels (FLH)* underwent a one month period of reorganization in May and has moved to new quarters at the corner of Sanguinet and St. Catharine Streets.

In mid-June, the new FLH centre was opened by a small invitation only crowd whose numbers were swelled by the sudden appearance of the 'appallingly boorish organ of law and order, the Montreal police. Everyone was arrested for being present in a blind pig (sic) or more colloquially, being in an unlicensed premise selling liquor. None of the arrested has appeared in court as of yet and the consensus seems to be to lay low at FLH until all the cases are dealt with.

Meanwhile two new groups, both nameless, have originated out of a series of seminars at McGill devoted to gay liberation. One group is trying to ally itself with the Québécois gay community to start a group that would involve itself in the struggle for independence in Quebec. The other will continue to work in the English gay community in and around Sir George Williams and McGill Universities. Both projects are still in the planning stages and unlikely to materialize before the fall. ☆

Ottawa

The Gays of d'Ottawa (GO) have put out their first newsletter, *GO Info*, giving a history of the Ottawa movement and their constitution in French and English. It is officially announced that Ottawa has come out. GO's first public dance, June 17, at Pestalozzi College was a success with over 100 gays and straights in attendance. The next dance, which will be announced a week before by an ad in the personal column of the *Ottawa Citizen*, is expected to be held on July 22 or 29, at 160 Chapel at Rideau. ☆

Buffalo

The fight for acceptance and recognition for Buffalo gays is a heavy one against Mafia-run bars, police-harassment, and discriminatory laws. Toronto is paradise by comparison, and Buffalonians make frequent pilgrimages here in large numbers; but things are fast-changing for the better: the success of Buffalo's Gay Pride Week proved it.

To open the week's festivities last June 10th, the *New York State Coalition of Gay Organisations* held a public meeting attended by delegates representing 17 of the state's approximately 30 gay groups. The meeting dealt with plans for a demonstration at the Democratic Convention in Miami Beach; and with proposals to start gay groups in small centres where gays are not yet organized; but primarily strategy was discussed to bring a bill out of committee in the State Legislature which would stop discrimination against gays in housing and jobs. Hopefully, the solidarity indicated by this meeting will help give New York gays the political power needed to effect real change. Their next meeting is scheduled for October at Utica, New York.

Other events during Buffalo Gay Pride Week included movies, rap sessions ranging from "Drag" to "Politics and Gays", a staged representation of Albee's *Zoo Story*, poetry readings, a costume ball, as well as a talk by gay novelist Leo Skir.

The week's activities were organized by members of *The Mattachine Society of the Niagara Frontier, Inc.*, the city's original homophile organization. MSNF, by the way, has absolutely no connection with other American Mattachine groups; the name was chosen 3 years ago because

of its then, only very discrete association with the homophile community at a time when apparently it was deemed "not wise" to use the term homosexual outrightly. Times have changed; but unfortunately, although MSNF offers services similar to CHAT's (24-hour crisis intervention and community centre are proposed for the future), too many of its adherents still feel the need to hide behind the safe ambiguity and indirectness of the word "Mattachine". None the less, one cannot deny the constructive nature of their work; and already MSNF's efficient counselling service is known and used by many of the city's service groups and social workers.

A few of its members, wishing to expand their activities in a more politicized direction, founded *Buffalo Gay Activists*; which is ready to step in where MSNF fears to tread. Already, by confronting a downtown bar - "Stage Pigale" - where up to the present not even the most reserved expression of affection between gays has been allowed, change of policy is in the offing. Mattachine's polite letters were to no avail.

Gay Liberation Front has a group which concentrates its activities on involving the State University at Buffalo community; and functions mainly as a social group. It meets informally every Friday evening in a café on campus. *Lesbians Uniting* is the only Buffalo group catering to the needs of women only.

An interesting organization formed in response to the Nation's political situation is called *Democrats for Gay Rights* [working closely with the nationwide group *Gay Citizens for McGovern*]. It supports Senator McGovern, who, incidentally: "Pledges the full moral and legal authority of his presidency toward restoring and guaranteeing first-class citizen rights for homosexually-



"Who needs Charlie Brown?"

oriented individuals". Madeline Davis, the president of MSNF, was elected during state primaries as a delegate to the Democratic Convention; no mean achievement considering the fact that she is known publicly as a homosexual.

So, when in Buffalo, support and participate! Make contact through these addresses:

- Buffalo Gay Activists*
Apt. 6, 34 Ashland Ave.
- Democrats for Gay Rights*
c/o MSNF
- Lesbians Uniting*
c/o MSNF
- Gay Citizens for McGovern*
185 Elk St., Albany, NY 12210
- Gay Liberation Front*
c/o Don Holley, 17B Royal Ave.
- Mattachine Society of the Niagara Frontier, Inc.*
Box 975, Ellicott Square Stn.
Buffalo 14205 phone (716)684-8315
(Meetings on alternate Sun. evenings at the Unitarian Church at Elmwood and West Ferry.)★

Miami

A bus caravan bringing 6,000 gays from all parts of continental U.S.A. arrived in Miami on July 10. Sponsored by the National Coalition of Gay Organizations, the group held a demonstration and all-night vigil outside the convention hall. Inside the convention the gay rights proposal for the platform of the Democratic Party, Minority Report Number Eight was presented and defeated at five a.m. Wednesday July 12. The proposal was originally intended for presentation between nine and eleven p.m. on Tuesday July 11, along with the other minority repl other minority reports on abortion, tax reform and a guaranteed annual income. However the arrival of Governor George Wallace on the convnd and the presentation of the delegation's minority reports on anti-busing legislation, prayer in schools etc. deliberately pushed the gay rights bill out of prime time and into the early hours of the morning.

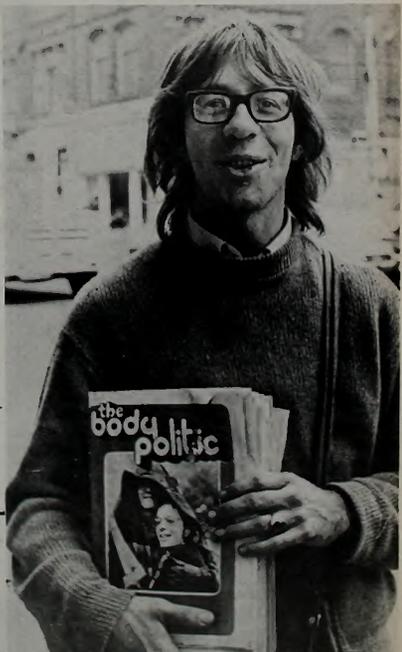
The first speaker in favour of the Gay Rights Proposal was James Foster, a San Francisco delegate and member of the Society for Individual Rights (S.I.R.) who eloquently expressed examples of the oppression and discrimination faced daily by gay people. He described homosexuals as "the minority of minorities" and stated that "a homosexual is neither allowed to push a broom in the Smithsonian Institute nor hang a picture on its walls." Foster was followed by Madeleine Davis, a lesbian delegate from Buffalo, New York who articulated the double oppression experienced by gay women, and stated that acceptance of this plank in the Democratic platform would give the party the support of twenty million gay citizens.

She concluded her address by saying to the delegates that she was speaking on behalf of "your sisters and your daughters, your sons and your brothers." The speaker in opposition to the Gay Rights Proposal was a 21-year old female McGovern delegate who stated that the Majority Report Platform already contained adequate protection for gay civil liberties, and that gay rights was more a state than a federal issue. When she stated that the Gay Rights Proposal did not give adequate protection to children, and in effect encouraged child molesting, she was interrupted by cries of: "Lies, lies" from the gay delegation on the floor. When the proposal came to a voice vote from the delegates, it was loudly defeated by a chorus of "Nays"; while gay sisters and brothers stood together with raised arms linked. Poet Allen Ginsberg, interviewed after the defeat, remarked that America's great poet Walt Whitman had been fired from his job as a government customs inspector because of the homosexual overtones in his book *Leaves of Grass*. C.B.S. television was the only major network to give live coverage to the gay rights proposal. The others filled in the time with interviews regarding other issues.★

photo: WHITAKER

New York

Representatives of 17 New York State gay groups met on June 11 discussing political strategy for the summer presidential conventions. In a position paper, it was decided not to endorse a presidential candidate. Despite George McGovern's favourable statements about gay rights to homophile organizations; no presidential candidate has come out publicly and openly for gay rights.★



What? Me a faggot!!!

Torino



Mario Mieli-

(a FUORI! member) of Milan distributing leaflets in San Remo.

The "Fronte Unitario Omosessuale Rivoluzionario Italiano" (FUORI!), have printed the second issue (since the first was titled Number D, this is Number I) of their excellent gay liberation paper, FUORI! FUORI! (translated "CDME DUT!") is written by an editorial collective consisting of an almost equal number of gay women and men. The collective describes the Italian atmosphere as one in which the only tolerance and "forgiveness" for homosexuality has been fame, such as that achieved by Italy's film directors and writers. FUORI! invited all Italian gay sisters and brothers to CDME DUT and discover the body as liberation and find freedom from the present society which "uses the body primarily to increase production". The Issue I editorial (entitled "Who Speaks for the Homosexual?") and lead article deal with the first public gay demonstrations in Italy. Gays from Italy, Belgium, Norway, and Holland demonstrated against an International Sexology Conference in San Remo, Italy, which condemned homosexuality as an "infantile regressive" expression. FUORI! reports that the straight Italian press gave favourable coverage to the gay viewpoint.

Copenhagen

As most everyone knows, Denmark is the pornographic capital of the world. Thus, not surprisingly, Danish legislation is liberal with respect to homosexuality being 18, and not a great deal of overt social prejudice against gays. Yet, it is certainly not a sexual Utopia. Thus, on Saturday, June 24th, about six hundred gay men and women gathered in Fælledpark to commemorate the St. Christopher Street Riots of 1969. Those present represented a good cross-section of Copenhagen's gay community: young and old, trendy and hippy, conservative and liberal, dedicated gay liberationists, conservative homophiles, and those with just a curiosity to satisfy. The odd heterosexual, a few with their children were also present. With dogs running about, and an ice-cream vendor peddling his goods, not even the light rain dampened the enthusiasm, which is marked by a more serious demeanor and less hoopla than in North American gay gatherings. The open-air gathering was organized and sponsored by the 1948 Group, which is Denmark's major homosexual organization (although a more activist group of gays has been formed). The program consisted of a rock band which played a few songs to set the mood, before the speaker began. While, naturally, the speeches were in Danish, through the help of friend-translator I understood that one radical woman --straight--delivered an attack upon the social sanctification of the nuclear family, the male chauvinism of many gay males and the psychologically-individually oppressive nature of role-playing. She was well-received. The speech by the president of the 1948 Group was less militant, centering about police practices and social inequality confronting the homosexual, such as prejudicial inheritance laws. Both talks were short and to the point, so that the rock group could shortly resume with the congregation singing a song about homosexual unification, something, of course, which should not be limited by national boundaries.



Angelo Pezzana-

with a sign ("NOBODY HAS THE RIGHT TO REPRESS OUR SEXUALITY") against the fascist congress in San Remo.

West Berlin

Homosexuelle Aktion Westberlin (HAW) hosted a weekend of film and discussion on homosexuality here for 200 guests on May 19. Groups discussed the personal and political problems of gay liberation. It was decided that gays need to organize to raise the consciousness levels of their brothers and sisters. The conference was avoided by the more conservative gay groups in the area. HAW organizers considered the meeting a great success.

Altman visits Toronto

Australian Dennis Altman, author of *Homosexual: Oppression and Liberation*, visited Toronto from May 16-20 as guest of *The Body Politic Editorial Collective*. On the evening of May 18, *The Body Politic* sponsored a public forum with Dennis Altman as the guest speaker. Over 150 people attended the meeting. After brief introductory remarks, Dennis initiated a dialogue with members of the audience. The discussion related to the ideas expressed in *Homosexual*, and to a comparison of the gay lib movements in Australia and Canada. Altman sees many similarities between our socio-political structures, and feels more optimistically about the possibilities for social evolution in our two countries than he does about the USA. He suggested that the division and violence which is so much a part of American society, is even reflected in the efforts of the gay movement. Dennis was very complimentary of *The Body Politic*, which he feels expresses both the joy and the more serious political nature of gay liberation.

After a few days relaxation in the city, Dennis left for New York to continue his North American tour.

A COURT-INV. CONT.

Criminal records can be expunged (in reality placed in storage) after five years for an indictable offense, two years for a summary. If you have an old record you should see about getting it removed. CHAT can advise you on this.

Finally, if you are arrested--call CHAT right away! We are here to help. Do not feel guilty about being a homosexual. This is not an offense and never has been. Be careful how you invite someone to have sex with you and always suggest a private place and never grope a stranger.

NB: TGA and TBP have demanded the removal of the nebulous terms "gross indecency" and "indecent act" from the Criminal Code; and to change the equally nebulous term "in private" to "a condition of privacy". George Hislop

Marcuse's Visit

On the evening of May 29, Herbert Marcuse, philosopher and author of several books discussing the need for social revolution, concluded the *Toronto Star* public lecture series with an address on the positive aspects of nationalism as a force against cultural-economic imperialism. During the question period, a gay brother asked Marcuse about the situation of homosexuals after a socialist revolution - expressing his apprehension when considering the reactionary macho oppression of Castro's Cuba. Marcuse explained that the true revolution will remove the restrictions of the bourgeois state and will make way for the emergence of biologically new women and men.

While Marcuse was being scurried off by members of the *Star* and intellectual elite, this reporter went up to ask about a letter and copies of *The Body Politic* which had been mailed to him three weeks earlier. He acknowledged receiving the package and assured me that he had "even looked at them". As he was led out the door, he turned around and wished us good luck.

OFY Grant

Vancouver's GAA has been given a \$9,500 OFY grant to investigate how existing social services relate to gays; and to recommend any necessary changes.

O.H.R.C. CONT.

His letter to the *Globe and Mail* stated that members of the Legislature are often subject to unwarranted accusations and charges by individuals and groups in an attempt to arouse public controversy and sympathy to their causes.

Despite Mr. Leluk's denial he and Lorne Maeck (Parry-Sound), W.J. Nuttall (Frontenac-Addington) and E.W. Martel (Sudbury-East) were all observed chuckling like fat Rotarians and aping "sissy" mannerisms. Could it be that these mannerisms then are standard behaviour for these members? If so Queen's Park is aptly named.

Despite the behaviour of this adolescent few, we feel that our visit to Queen's Park, and indeed the entire lobbying campaign succeeded insofar as our aims intended. The public and the legislators were made aware of our interest, presence, and potential political power. Mike Cassidy, the Minister of Labour, Fern Guindon, and others have shown themselves to be responsive to our requests. To others we were a diversion to chortle about over drinks and cigars. We shall see who shall have the last laugh in the future, both in public actions and at the polling booth. The Gay Rights Lobby has begun, is gaining strength, and will not be silenced until we have achieved the basic rights and freedoms we deserve. Hugh Brewster



Begins at Home

Some readers of the Body Politic have questioned the excessive use of "Gay Lib Jargon" in the paper. They feel (and this feeling is shared by some members of the collective) that our ability to express our ideas relating to an analysis of gay oppression and a strategy for the gay movement is hampered by the use of certain "in" terms and sociological phraseology which are not understood by many of the people that we are trying to reach.

It is not possible to solve this problem all at once because The Body Politic is attempting to satisfy a wide range of interests and varying levels of consciousness among the thousands of gays and straights who read the paper.

I think we can begin by, wherever possible, explaining and clarifying certain terms and ideas which are obviously all too familiar to members of the collective but new to many of our readers. One such concept which I want to deal with in this article is the term "the nuclear family". A look through back issues of the paper will reveal that the institution of the family as we know it in this society is a key factor in the oppression of not only gays, but women and straight men as well. Such a look, however, will not reveal a definition of the term nor an explanation of why the family exists and how it is used to oppress us.

Better late than never, I will attempt to define and explain the oppressive character of the nuclear family by tracing its historical origins and development and, in a subsequent article, describe how its functions today. This analysis is of central importance to a broader understanding of the roots of gay oppression and tasks of the gay liberation movement.

The family, as we know it in modern capitalist society, composed of a father, mother and their children; has not always existed and undoubtedly will give way to other forms of social relationships and structures in the future. Contrary to popular myth, it is not a "natural", immutable form of human relationship destined to last eternally through all circumstances and social conditions.

In primitive societies, survival and procreation of the human race was based on simple hunting and food gathering activities. The economic unit known as the matriarchal gens or mother-brother clan provided the living and working framework which best enabled the society of that period to cope with the harshness of their natural environment, over which they had no control. In this communal system all the women collectively performed mother functions and all the men collectively performed father functions to all the children of the community. No woman was dependent upon



any individual man for her support, nor was any child dependent upon any individual father or mother for its support. This was described quite eloquently by an Iroquois Indian in an early French missionary, Father Le Jeune, when asked how he could be so fond of children admittedly not his own: "Thou hast no sense. You... love only your own children; we love all the children of the tribe... We are all father and mother to them."

The disintegration of this communal society began some six to eight thousand years ago with the introduction of large-scale agriculture and stock raising. This brought about the material surpluses required for a more efficient economy and a new mode of life. Farming requires groups of people stabilised around plots of ground, tilling the soil, raising livestock, and engaging in tribal customs began to break down; first into separate clans, then into separate farm families often called "extended families", and finally into the individual family which we call the "nuclear family".

These material surpluses also laid the basis for the development of a privileged layer, a minority who came to dominate and exploit the great majority of working people. Starting with the agricultural kingdoms and maturing with the civilisations of

Greece and Rome, there arose the oppressive power of the state to legalise and perpetuate the rulership of the wealthy class over the working masses. Communal ownership of all property gave way to private ownership for the wealthy, and institutionalised monogamous marriage appeared which enabled the individual father to hand down property through the family line to the son. The very term family, which came into existence along with the system of private property, originally signified the domestic slavery of women. As Engels says:

"Famulus means domestic slave, and familia is the aggregate number of slaves belonging to one man... The expression was invented by the Romans to designate a new social organism, the head of which had a wife, children, and a number of slaves under his authority and according to Roman law the right of life and death over all of them." (Origin of the Family, Private Property, and the State)

It is not generally known that legal marriage was originally instituted for the propertied classes alone. The working people, sustained by their agricultural labour, simply mated as they had in the past, since in primitive society legal marriage was neither necessary nor desirable. But with the rise of urban life and church, marriage was gradually extended to the industrial population so that working men would be legally obliged to support wives and children who had no other means of support. Even today, this function of the family is still, most important its most important economic and social contribution to the maintenance of the present system. Social conditioning which pushes men towards growing up to find a good job, and wife and raise a family; and which pushes women towards putting their dolls aside and marrying and raising real children begins in the family and is continued through the educational system within the broader guidelines of what is considered desirable and is acceptable

by society at large. In other words, the family as we know it today and the social system it thrives in tend to be self-perpetuating.

Women and children are forced into a situation of being economically dependent on the husband and father. Each family unit is expected to "make it" or end up in poverty together, essentially in competition with other families. Rebellious women or children are held in check by the head of the family who is held legally responsible for them by the laws of church and state. Most women who break away from this situation, for one reason or another, or whose husbands leave them, are forced into the position of becoming a welfare mother, often living at a subsistence level until she is "lucky" enough to find another man.

Many of the basic needs of women wishing to live independent lives are denied them, even though they have been recognized by the present Federal Gov't's own Royal Commission on the Status of Women. These include, equal pay for equal work, repeal of the abortion laws, adequate 24 hour day care facilities, and to streamlining in the schools etc., etc.

I will deal further with this question and the question of sexual repression in the family in my next article.

Brian Waite

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COUNTERCULTURE

BROTHERS AND SISTERS,

It is unfortunate that no one has written to discuss the contents of two articles which appeared in previous issues of *The Body Politic*. The articles were entitled "A Program for Gay Liberation" and "A Strategy for Gay Liberation" and were published in the first and third issues of the paper respectively.

The reason that this should be considered disappointing is that the ideas expressed in those articles, whether or not you agree with them, are of fundamental importance to gay liberationists. What was posed was the question of program -- of what demands can rally the most significant numbers of gay people into the struggle to end our oppression and to which demands we should give priority, and what central methods of action we should pursue in working to win these demands.

Nobody who is serious about gay liberation can ignore such questions. Without a program and strategy that correspond to the objective conditions with which we are confronted, the movement cannot expect to experience a rate of growth proportionate to its possibilities, or even a rate of significant growth at all. Political and social movements do not go forward by some kind of inevitable process of osmosis.

And in fact the gay liberation movement in Toronto has not grown in accordance with its potential. Toronto gay action, which is the most explicitly gay liberation group in this city (as contrasted with, but not opposed to, gay organizations which predominantly orient themselves to providing social services) has remained relatively stagnant in terms of the number of activists in it until very recently, when it has attracted a modest number of new people. Its growth does not reflect the real potential of the movement, and it is sufficient to trust that the results of the *Body Politic*. I have lived in Toronto something like 15 years and never before seen a noncommercial paper, attempting to voice the needs and interests of the oppressed minority achieve such instantaneous success. It is no small achievement to run a self-sustaining paper of this nature, let alone to do it with the first issue.

Which leads us to the question -- why the discrepancy between the response to "THE BODY POLITIC" and the relatively slow growth of TGA?

It cannot be readily explained by simply saying that a lot of gay people will read our paper, but at this time are not will to fully come out and be active, although that is certainly true of a very large number.

For example, if the people who participated in the August 28 rally on Parliament Hill last year, many have never attended any of our meetings. The same is true to a lesser extent of the April 15 contingent in the antiwar demonstration. These two actions, aside from the meeting for Dennis Altman, are the only major actions we have given serious advance preparation.

In this lies a good deal of the reason for the slow growth of TGA. One shot, unprepared and unpublicized actions are simply not capable of mobilizing significant numbers of people. What happens, of course, is that such campaigns only activate a small activist core of their turn up.

In my estimation there are some basic reasons why TGA (and probably this is true of other gay liberation organizations) has not developed as it might have during the past year.

The main reason is the fact that we have not developed a consistent campaign around any central issue. In the previous articles referred to, Brian Witke developed the concept that we should build such a campaign around the inclusion of "sexual orientation" in the Human Rights Code. Without reiterating his reasons, the main point of this demand is that it hit at an issue which is of direct concern to almost the entire gay population -- occupational exclusion and discrimination -- almost certainly the biggest club used (against us) to keep us "in our place".

It is highly unlikely that we will win even the most modest of our demands without a high-profile campaign such as the one being carried on by women's liberation to repeal the reactionary anti-abortion laws. In this context the concept that numbers are somehow irrelevant is absurd. The whole point of the antiwar demonstrations is to show the power of our numbers -- the only real power we have at our disposal. Demonstrations of a few dozen can be safely ignored; those of hundreds and thousands cannot -- in the long run anyway.

The antiwar movement is a case in point. No, it has not been successful in ending the war. But what is responsible for Nixon's elaborate pretensions of "winning down the war" including massive troop withdrawals, if not hundreds of thousands of Americans in the streets demanding an end to this genocidal assault? Is it not the antiwar movement that has made it impossible for the U.S. president to go anywhere in the country without having to sneak in the back door to avoid confronting demonstrators -- and which forced Johnson out of the presidency? Is it not the antiwar movement, wherever it is and around the world that has made the professional liars in the State Department deathly afraid of telling even a fraction of the truth about the obscenities they are carrying out in Southeast Asia?

To ask these questions is to answer them.

Now I'm not arguing by any means that demonstrations are the only effective method of action. But they have been the central method of building the antiwar and feminist movements and, in fact, the gay liberation movement. Aside from focusing public attention on our situation and demands, they are a powerful factor in developing the confidence of the movement and the pride and consciousness of, eventually, a very large sector of the entire gay population.

If we are to win greater numbers of our brothers and sisters to active participation in the movement we have to convince them that we're out to win. Nobody but those with an overdeveloped martyr complex is interested in lost causes. As a socialist, I do not believe that it is possible for us to achieve sexual liberation in the fullest sense, within the present social and economic structure. My interest in sexism in all its manifestations. But I think it is possible for us to win significant concessions. And despite disagreements about that and the other questions, we can all work together to achieve common goals. Time and experience will demonstrate who is right in the long run.

If we are to win the demand for inclusion of sexual orientation in the Human Rights Code, we have to launch a campaign and consistently build it to a point where it is so large that it forces the government to cave in and concede us the right. It is illusory to think that we can win demands of this type with a couple of one-shot operations.

It is equally an illusion to think that we're going to get any significant help from gay people in high places. In the vast majority of cases, they've got made; they're part of the system and the coalition give a damn about the rest of us.

One of the key reasons why this kind of discussion is vital is that, up until the present time, TGA has lacked any worked-out set of priorities, which has meant that we have tended, as a collective, to regard all our actions as equally important. This really isn't true.

For example, let's compare the issue of police entrapment in the Park with the case of the Human Rights Code. It is certainly important that we fight police entrapment, one of the most blatant examples of the oppression of gays in this society. But it has to be recognized that this issue is of direct personal concern to only a small fraction of the gay community. But the question of job discrimination is of direct and immediate relevance to almost the entire gay population. Again we could make an analogy to the antiwar movement.

One of the most obvious reasons why that movement is far larger proportionally in terms of numbers in the U.S. than here is that is American GIs, who are being sacrificed as cannon fodder; it is American youth who face the draft; it is the millions of Americans living below the poverty level who are denied the most elementary human needs while billions are sated on the war.

We cannot campaign equally on all issues. Like any other movement we have to pick and choose, to decide on what relative emphasis to give to particular questions on the basis of an assessment of what rallying power they have to build the movement and carry it forward.

The argument for making the amendment of the Human Rights Code our central focus now has been made. It is the responsibility of anyone who does not agree to pose an alternative.

There are other concepts put forward in the movement which are in reality (although quite possible hold true) in contrast to the respective of building a mass movement.

One of these is the counterculture theory (as advocated, for example, in Charles Jencks' *Greening of America*). It amounts roughly to the idea that as more and more people adopt alternative lifestyles (the definition of an alternative lifestyle varies depending on one's social sources) everyone will eventually end up doing their own thing in unalienated and humane ways and the revolution will have arrived. Sounds nice but it won't work.

In the first place, in order to change the traditional value structure, you have to destroy the foundation on which it rests. The value structures do not spontaneously arise out of thin air but are rooted in the material reality of the socio-economic system and generally reflect the needs of the small minority who hold the reins of power who exercise decisive influence over an economy whose only aim is profit -- at any cost. It is false to say that it is in everyone's interest to see the system go. The system, with all its attendant evils, happens to be highly profitable to that rich minority, but not to the rest of us.

Secondly, this concept grossly underestimates the ability of the system to co-opt and manipulate the best of intentions and the highest of ideals. One example is the monumental refurbishing of the image of the man who got Lyndon Johnson into a supposed champion of Black civil liberties. Another is Nixon's manipulation of the massive antiwar sentiments to get himself elected on the issue. The same is going to end the war, or McInerney's enlistment of thousand of radical youth in his campaign. Even before the Democratic convention he dropped several of the more progressive plank issues as gay civil liberties and the right to abortion) in the usual wheeling and dealing to keep the Democratic "coalition" from coming apart at the seams.

Thirdly, the concept of racism in your own head is not in any way equivalent to working against it. A slum dweller's consciousness does not remove the slum; that same consciousness employed in a different way is what can bring about change.

Another concept, which could be said to flow from the counterculture notion is that it is possible to be personally "liberated" within the context of general oppression. This idea is not only a dangerous delusion in terms of a strategy for a change, but can have other harmful consequences. Not the least of these is elitist idea that self-styled "liberated" gays are somehow superior to "unliberated" gays.

Now it is true that the more conscious we are about the nature and origin of our oppression, we can begin to work through many of the fears and hangups which society has imposed on us, particularly in terms of interpersonal relationships. That is not the same thing as liberation. We can be as "liberated" as we want and still get fired from jobs, slandered and ridiculed, harassed by cops, beaten up, discriminated against in myriad ways. Oppression is not just in our heads, it is part of material reality.

That is not to quarrel in any way with everyone's right to whatever lifestyle they chose to attempt to follow. It is to object to the idea that those who elect "alternative" lifestyles have some right to make pretentious judgements on those who do not or cannot. Depending on circumstances, we do not all have the same options. We do not live in an egalitarian society; such a society has yet to be created anywhere in the world.

What is perhaps most ironic about the theory of counterculture is that it is anything but new or radical, as some of its proponents claim. It is in fact a variant of the traditional liberal concept that society's problems are more educational than political. In other words, if we had a better grade of people, we'd be done.

Unfortunately, reality is far more complex than that. I am not saying that just in order to be polemical. The fairly wide popularity of the counterculture theory is at least in large part because it appeals to the element of wishful thinking which exists in nearly all of us. After all, the concept of changing society through adopting supposedly revolutionary lifestyles is, in many ways, far more attractive than the sometimes slow, frequently difficult and often tedious (but at the same time) task of going about building a mass movement. But we cannot allow our perception of things as they are to be distorted by how we would like them to be.

by
John Wilson

DEAR FRIENDS,

I've gotten the last couple of copies of your paper at the Oscar Wilde Bookshop and dig on it a whole lot. *The Body Politic* seems to have a combination of sensitivity and good politics which I don't find in many other gay papers.

The specific reason I'm writing is the bit that appeared in the second to last issue about the incident at Third World Books. I am a member of the collective that puts out the *Liberated Guardian*, a national left newspaper in the US, and they are one of our distributors. I'd be interested in getting more information on what happened, as - though I've not talked with other collective members yet - I, personally at least, would not want a paper I worked on distributed at a place that oppresses my Gay brothers and sisters. It seemed like that was so, I'd like to figure out with you alternate places and ways of getting the *Liberated Guardian* out in Toronto and how to let other American distributors know to avoid a sexist distributor.

So... write soon I hope and keep on doing your fine paper.

Much love,

Richard Ruth

Community Forum

The opinions expressed here are those of our readers. However, if you wish to have your letter printed you must supply us with your name and address. We will not publish this information if you desire to remain anonymous.



PAUL MARIAH: *Personae Non Gratae*

I am a prisoner,
You are a prisoner;
Prisoner of the world inside us,
Prisoner of the world outside us.

Mariah/69

Mariah is a noted San Francisco gay poet who was busted for showing love, and these prison poems are more than symbols just as the prison is more than a symbol of the society which produced it, being more like the essence. He has tried to preserve his humanity in these poems, and has succeeded, talking of love between inmates, brute guards, friends, the spirit of the river, holy communion with lizard and gravel, and, most beautiful of all, the way he does it, sacrificial electrocution:

WALLS BREATHE

It was so quiet you could hear

The walls breathe. It's almost mid
Night, I heard someone whisper
Down the galleywalk. Across were barred

Windows where you could see the licking
Flames. The matches lit as candles
Reflecting against the dark outside.
To light a candle in the memory of . . .

It was so quiet you could hear

Him fry. The metal cap placed
On his head. We were all there
Invisibly we circled the chambre
Where sacrament was a piece of flesh.
A piece of body. Silence to a brother.

Reflecting windows and on the walls
Throughout the jail. The matches burned.
We remember the silence of the walls
The flame licking our fingers, our bones
We have to live with : you, a candle
In the window burning our minds.

We burned our fingers while they
Burned you and yours. A rite
Reflecting in the burning windows.

If you're getting sick of the sweet
sentimental shit tossed around by certain
"gay poets", then perhaps you can renew
your faith in the revolutionary voice
of *The Poet* with Mariah.

John Lemaire

DELPHI

Settle your mind in cloves.
Cup your hand to shield your sun dense eyes.
Talk with me now. Speak to me of loaves
and the fortunate fishes, the sapient skys,
men who read the lightnings' brief stamp,
the prescient eagles witless in their roost.
Speak of how the midnight tousled lamp
might bode a city's ruin, a triumph, a plague loosed
upon a people not surprised, though battered,
not appalled, though broken: dull in the face
of the accomplished fact, for then what mattered
was the vision, the knowing the right world's place.
As you speak of smoking mirrors, humming birds,
the inflected, patterned sands,
Let me search your eyes for eagles,
Let me watch your fluttering, open hands.

Gerald Hannon



Michelangelo: The Dying Captive

EXCOMMUNICATED

John the baptist, with a long white
pubic beard, walks the roads
at night with his honeyed locusts
yelling all the dreams yr ever
gonna dream, but yr always asleep,
or stoned, or fucking yr face
off, you who worship scripture in the
triangle/3snails hammered into yr
head, see? took root in yr skull
spread out into invisible antlers,
here, in my left hand, orphee, the
cock, in my right, cegeste, flower of
the old victrola with a lolling tongue,
& in my mouth, see, his masters voice

John Lemaire



The Risen Christ

THE MUSE

Apple me word song then, she said,
I am capture to your word run,
You are Poet, fish adore your bed
And air is slay to you, made for you
the sun.

Water is froth to you, and never wrath
to your words' wonder.
Ah no, I said, under water song
Am I, bubbles below air burst;
Fish are cold blood - earth not cursed
For my step nor blessed neither.
Ah she said Master - wrong how wrong!
Earth fronds carpet to you rightly so -
No I think you're wrong I said no no

Gerald Hannon

screening/CONTRD

hence, "Life is a camp..." Don't take your liberation tactics too seriously, Tyler implies. But we might add, also your critics.

By the last chapter it is quite evident that Tyler is a commentator on everything and an understander of nothing. His knowledge is vast, his references are all encompassing, but his organisation is chaotic. He seems well informed on the events that are taking place in various movements around him, but rather than using these assets to make a considered, coherent statement on the theme of homosexuality in the movies as presented by the Establishment of the motion picture industry, he carries on, throwing his knowledge around, missing the point as if he is at a marathon cocktail party for incurable camp chatters. The last chapter is an attempt to put the Liberation movement into the theory. "All the Sexes: Their Power and Its Possibilities" is a sort of stand Tyler tries to take. "Morality, in practice if not in theory, is first and last the individual's possession." This is connected with his first statement that, "An idea, any idea, is altogether a moral thing..." It follows that, "...there are as many sexes as there are individuals..." and what the presence of homosexuals in this showcase of movies reveals is the absurdity of both penis power and the power of the penis-cum-vagina in society. Finally Tyler says what he really wanted to say all along. "Free the vaginas from their 'hot pants'! Free the penises from their jock-straps!" These twin slogans, in this place anyway, may seem like wanton camping, but camp is a satiric instrument with inherent deftness. Its use in behalf of total sexual freedom is entirely legitimate, altogether benign."

Perhaps Parker Tyler thought he was using camping as a "satiric instrument" against the enslavement of stereotype homosexuality and its attendant aspects on the screen. His alternative to what he attacks? "The concept of unisex reflects a world intuition: the true freedom of natural selection," Tyler should have made and developed this point much earlier in his book. Of course, as he writes, "...film art can never be a set of good or bad super illustrations of Establishment sex..." If he had said this in the first place instead of carrying on about Mae West as the Mother Superior of the Faggots and the "My dears, did I tell you what the Great Escape is really about?" type of approach, the book could have been a serious contribution to cinema literature and an informative interpretation of homosexuality as presented on the screen. Of course the temptation to camp it up, send everything up and carry on like a nellie queen is the pitfall that is self defeating in some gay writing. This is sad, and Parker Tyler's *Screening of the Sexes* is no exception. However, if you are not bothered by these latter considerations the book, as a camp outing, is fun to read. Just skip the intellectualizing and read the fascinating, but entertaining party bits.

David Beard

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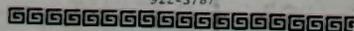
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notes of a native son

I am a Torontonian, born and bred, with five generations of roots in this Anglo-Saxon town, and today I find myself a stranger here. Four years ago, I left, ostensibly seeking a graduate education in the big, bad city of New York. What I found there was not only a degree but my identity, in an opening out of the closet that had been my life in Toronto. For I am gay, and to be gay in Toronto in 1968 was to be isolated from family and friends, as well as from others whom I readily perceived as gay, but whose shallow, self-denigrating life style was not for me. At that time, there was no such thing as young gays getting together to talk, dance, reach out to one another, help one another. The only thing I knew about gay life was the Hallowe'en drag show at Letros' Tavern, and that was hardly an enticement to come out.

I have recently returned for a short visit and I see the city as an outsider. In this role, I have watched and made observations and perceptions as to what is going on here and why. My comments may please or disturb you. How, you may ask, can I possibly make such statements when I have so long been absent? Is it not all bound to be superficial? To this I reply that very often a clearer view of the game may be had in the stands than down on the playing fields... that is where I am presently sitting, on the center line, and here is what I see.

SUBTLE OPPRESSION

Toronto, on first sight, presents to the uninitiated, the appearance of style, sophistication and beauty that few American cities can rival (San Francisco perhaps). It seems that this city has somehow managed to take the best of modern advances, with seemingly few of the penalties or drawbacks. It is a city where businessmen wait for little old ladies in lilac and white gloves, and where inner-city residents leave their doors open to cool their "restored" homes at night. Clubs and bars, gay and otherwise have sprung up, and pornography shops abound on Yonge street. She has managed to retain a basic native and innocuous character, but at once repressing and confusing, for beneath the veneer of sophistication there beats as provincial a pulse as ever inspired a blue law.

In such an environment of growth and apparent tolerance, it would be possible for a gay to feel that s/he has arrived, for life has been good to Canadians, and gays have shared in the material bounty. Oppression does not come in the form of a law to knock on the door, and the city is not openly averse. But what a gay must realize (or any other minority group member for that matter) is that he is living in a city where appearance and reserve still take precedence over direct emotion (I often wonder if the purpose of hockey night in Canada is to serve as an outlet for these emotions that are so suppressed in every day human interaction). It has been said that it is often only in a struggle against something that an identity can emerge. The prevailing climate of mannered tolerance and/or intellectual acceptance can have the salutatory affect of smothering such a struggle. For the foe in this city is much harder to find - far less obvious, far more subtle, than the overt hostility-oppression gay often encounters in violent-prone American culture. The fact that an organization like C.H.A.T. is supported by government funds could lead one erroneously to believe that the system is automatically righting itself.

There is danger in this assumption, for self-delusions of emotional acceptance are fostered by such tolerance. In my own experience as an upper-middle class WASP living in this city, I was acutely aware that despite the fact that ethnic groups have never been castled into losing their language or customs and adopting Canadian ways, they also were never truly integrated into the vast bastion of power with their heritage intact. They were tolerated as "different" and kept at arms length. And so it is with gay people. Oppression takes many forms and as Altman

says, it is often at its most pernicious when internalized, to the point that the individual no longer recognizes it as oppression. Canadians are not too self-conscious about themselves, far too careful of the appearance they are projecting to truly accept such minorities. The phobogenic qualities of being gay instill too many fears and anxieties for that to happen overnight. What I see, is a simulacrum, the image of acceptance. It is deceptive in appearance, and its not to be mistaken for the real thing!

HUMAN LIBERATION

When I left Canada, the country was beginning a national struggle against American control, something which J. Moldenauer said indicated "a new consciousness which seeks an end to the exploitive values and dehumanized life-styles of advanced industrial capitalism". If this is so, good... I applaud and encourage it. But from my observations, most of the patriotic fervor I have seen is sadly misdirected, and I do not see its present emphasis as benefitting Canada as a whole and gays in particular. True liberation of human beings in Canada will not arise solely out of Canadian nationalism and economic independence. What is required is a heightened consciousness of those holding power, and awareness which would allow them to transcend the traditional sexist political arena. Without some basic human understanding, a viable alternative is hopeless. The arbitrary veneration of real estate over principles, as George Nathan referred to patriotism, will never bring any light into the dark age in which we all live.

For while Canada may struggle for international status, respect from countries led by ego-tripping men, and technological superiority, she may possibly neglect what could be her greatest contribution yet brought to the world and that is the support of human liberation in all the many forms it manifests. All else seems to be a detraction from what Canadians truly need.

I am uniformly impressed by what I have seen of the Toronto gay movement here: the aversion of shibboleths, the sedulous energy of its workers, the unusual closeness and warmth that characterizes this pioneer effort. One thing in particular I found gratifying was the ease with which gay women and men interact. This is

in direct contrast to the extreme defensiveness, bridled hostility and general uptightness that occurs when both sexes get together in New York movement circles. Such a situation is not apparent here, although I did read of the dissatisfaction of some gay women in their experience with C.H.A.T. To these women I direct the following: gay men are not immune from the effects of sexist socializing (nor are gay women for that matter). What women can do, however, when male chauvenism rears its unconscious head, is to point it out, not as an attack against the individual displaying such traits, but as a constructive lesson. Make the person aware of his sexism, and how and why it affects you. In this way, the individual is helped to move beyond it. For gay women to drop out of the movement because of male chauvenism is to adopt a typically "female" role, and that is yield, give up to the oppressive force, and sink away licking the wounds. What would be truly revolutionary would be for Toronto gays to stand up to this divisive force, and conquer it through communication and understanding. New York gay organizations are constantly plagued with the question "where are the women?". They are in evidence in Toronto and I hope they stay there, because the movement needs everyone.

COMMUNICATION

We must bring across the idea that homosexual relations are one of the greatest testaments of the strength of human feeling, for neither the binding force of progeny, nor the force of convention hold them together. We need never apologize for our "condition" or try to convince someone of its validity. And to try to counter hetero-biased research in the social sciences with statistics of our own, is to adopt scientific methods that can never hope to illuminate anything of the human heart. Indeed, statistics, objectivity, control, etc., never have presented ways of understanding human life. Academe, as it presently stands, is a spiritual wasteland. Epistemologists of the future will laugh at such attempts to understand the human condition by stripping the context from life in the name of science.

So we are faced with the dilemma of a pioneering movement in moving into virgin territory. We need to find new values to guide us, and behind antiquated platitudes. In sloughing off socialization, we are

miraculously free, yet, at the same time, robbed of any of our learned strengths and talents. Having disavowed our sexist heritage, we face the awesome, yet exciting task of creating new methods of communication.

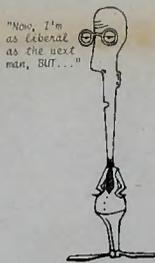
The freedom level on which we operate implies a responsibility. We must become aware of ourselves if we are to find a new world. Understanding must be infused into our beings, the knowledge of the creativity of love must become common fare. Otherwise, we are just trimming the branches of the old order - the roots remain the same. What we must do is more than an ephemeral cosmetic job - it is nothing less than a recreative act, a true renaissance that we can begin! Lovelessness still abounds in the counter-culture. The rhetoric that is accepted as communication is just a pretense at reaching one another. Each one of us, as homosexuals, are potential agents of change. Acceptance and respect from a world gone mad are not what we need seek. There bear no relationship to personal growth, a satisfaction or happiness. A sense of identity can only come from within, and it is not to be found in taking a trip on one's nationality, or sexual predilection for that matter.

Canadian gays are in an enviable position of being able to monitor their counter-part south of the border and avoid their mistakes. With this advantage, I look to Toronto as providing some of the enlightened leadership and direction so sorely needed in the struggle

(Good Luck!)

by BARRY

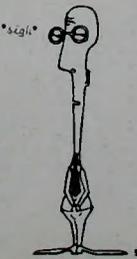
(The author's name is withheld upon request due to the rules in the U.S. regarding the admission of homosexuals as resident aliens) ★



"Now, I'm as liberal as the next man, BUT..."



"...this lead and lascivious promiscuity which is eroding the moral fibre of our youth must be STOPPED."



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